THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

For the Churchman.

The author of the following lines was present on a recent occasion, when a clergyman of this city took leave of his people, previous to his departure for Europe, in consequence of ill health.

A sunny day shone forth, and the rich sky
Hung like a canopy of dazzling light
Over the earth. The sun went joyously
Upon its path, and gorgeous clouds swept by,
Throwing a shade, with the bright sunny light,
Upon the earth's fair brow. The air came soft
Over the earth; fanning its fragrant buds,
And stirring its leaves and opening flowers;
Until they caught the light that fell, swiftly,
Changefully, over them. The dew drops lay
Exceeding beautiful, on the green leaves,
And the warm sun was wooing them to heaven.
No sound save the sweet joyous melody
Of the young birds, and of the green leaves, stirr'd
By the soft breath of heaven, fell on the ear.
And these went up on high, as a glad hymn
Of praise and thankfulness. I look'd abroad
Upon the earth's fair face, and then I mark'd
A spell upon its brow, of deep repose
Triumphant over nature; and a look
Of stillness, and a peace, that might have won
Light spirits unto sadness, or troubled ones
To rest. Yet this deep calm of hushed repose
Was won not o'er the earth by the soft breath
Of spring, or warmer one of summer.
No, 't was the Sabbath of the LORD our GOD,
Made holy by his word, and set apart
For high communion, and a pure worship
To Him, the holy One. My thoughts were bowed
Unto the Sabbath rest; and I went forth,
With peace upon my heart, to bow in prayer
And worship at his altar.—Then I felt
That GOD was there, and that the earth should keep
Silence before him. There were the youthful
In their brightness, and manhood in its prime,
And aged ones in full maturity.
Each in their own accustom'd place, and each
Listening to hear the words that make men wise
Unto salvation. The solemn service,
As it was wont, fell on the ear, and left
Upon the heart that loved it a deep spell,
And an impression, more enduring.
Its prayers went up like incense to his name,
And a pure off'ring. While in its hymns went forth
A deep rejoicing, and a firm trust in GOD,
The hope and strength of their salvation.
Thus touchingly, its words came o'er the ear,
And lay upon the heart, like a spring breath,
That wakes the buds from sleep, and tells the flowers
Of a new life. It touched the springs of thought
With its rich glowing promises of life
And immortality to come; and men
Felt that its words were good, and beautiful,
And holy. Thus it drew near its close,
And its last verse of hymnlike praise was sung,
Ascribing glory to the Triune GOD
Now and for ever. Then there lay a look
Of hushed expectancy upon the brows
Of those that worshipped there; and eyes were fixed
On one within the chancel. He drew forth,
And gave an utterance to his sadness,
In a tone made strong by deepest feelings.
He was the shepherd of the flock, that now
He might not leave, without a brief though sad
Farewell. There was a paleness on his brow,
And a look that told of sickness, which, should
It not be stay'd, would wear the life away.
And he was soon to seek in kindlier climes,
That health, without which life is weariness.
The words he spoke were few, but well they told
Of his deep interest in them, and for their
Eternal welfare, and of a love,
Which would not that any there should perish.
In woman's eye lay tears, and manhood's heart
Bowed to a strong throb of sadness. I knew
That many loved him well, although not long
Had he been of or with them; and there were those,
Of whom I may not speak, or breathe of their
Hush'd sadness. Those that gathered round his home
And were as lights unto his path. There is
A sacredness around the grief of such
I would not here unveil. I marked that scene
Of parting, and I long shall treasure it
Within the cell of memory. Even now
It cometh still vividly before me.
And I have prayed, that GOD would bless his path,
And that ere long, those with whom he parted
May greet him, with the true heart's warm welcome.
Holy Father! hear that prayer, and bless him
In his wanderings. J.

From the Literary and Theological Review.

AN INQUIRY RESPECTING THE AGENCY SYSTEM.

The history of our Churches within the last few years, affords materials alike for philosophic reflection and personal improvement. By its perusal in after times, it is difficult to conjecture, whether the student will be enabled to obtain a deeper knowledge of the errors of the human mind when addressing itself to religious truth, or a clearer insight into the deceitfulness of the human heart when engaged in projects for doing good. Certain it is, that they who come after us may learn from the amplest testimony of our recorded experience, that reliance can be placed on no instrumentalities save those which GOD has ordained; that to attempt on worldly principles to purify the Church, and to reform and evangelize the world, is to be subjected to the ultimate necessity of reconverting the converted, reforming reforms, and of retracing our steps with shame to the *good old paths;* that the formalism of orthodoxy is not more to be dreaded than the fanaticism of heresy—the narrowness of bigotry, than the intolerance of liberal views; and, to say the least, that it is quite as well to be content with the *foolishness of preaching*, as to rely on the wisdom of human schemes, and the power of human agencies, for the conversion of the world.

We propose to call the attention of our readers to a brief inquiry respecting the agency system, —a system which, if we mistake not, originated with voluntary societies, and which, though regarded like them as an innovation, has been generally countenanced from its seeming adaptation to useful ends. No one perhaps will deny that, at first, it might have been instrumental of good, in awakening the attention of the Church to her own and the wants of the world, in unlocking the coffers and rousing the dormant energies of Christians. And so long as agents were unobtrusive, pastors were inclined to solicit rather than to refuse their aid; and if themselves engaged in the cause of benevolence, felt their hearts encouraged and their hands strengthened, on listening to their scriptural and warmhearted appeals to their people. Meeting with general favor and great success, it is not surprising that an importance was at last attached to the system, which induced many to think that they might be more useful as agents than as pastors, and even led some of our most prominent and influential ministers to resign their pastoral charges. Thus this system, though gradual in its rise, has at length, by the patronage of Churches, the accession of pastors, and the multiplication of societies, exalted its front, and extended its branches, until it begins to cast its shadows over the length and breadth of the Church. But the change which agents have undergone by the increasing power and seeming permanency of their order; the adroitness of some, the effrontery of others, and the strenuous devotement of all to their respective objects, and in some cases without respect to the rights of churches and pastors, have not been unobserved. A feeling of resistance begins to be aroused; and already have the General Associations of Connecticut and Massachusetts passed resolutions against the unauthorized interference of agents; while the Presbytery of Columbia have resolved to exclude agents from their pulpits, and the Western Missionary Society have determined on employing no *paid* agents.

We would readily be excused from any prominent part of the conflict which must speedily ensue on this point of our modern religious economy. We are not so ignorant of human nature as not to know, that to attack a system is to incur the odium of its adherents; nor have we been so devoid of observation as not to have learnt, that men are exasperated by opposition just in proportion to the fallacy of their principles, or the morbidness of their spirit. "You feel more resentment against those who blame your mistakes," said Isocrates, in that spirit of disinterested boldness which characterized so many of the ancient orators, "than against those who lead you to commit them. But I will speak. I will prefer your safety to my own; convinced that it is the duty of those who love their country to propose not the most flattering, but the most useful advice." So in venturing, in our critical capacity, to examine the agency system, shall we doubtless be exposed to censure which is due to those alone who palmed it on the Church. But thoroughly persuaded of the self-denying duty which devolves at the present day on all who love the order of GOD's house, and the interests of evangelical piety, we are constrained to utter our conscientious sentiments, which, however unpalatable, if duly considered, may be salutary to no small number within the pale of our different denominations.

In our remarks, however, we disclaim all personalities. Towards many who are now engaged as agents, we entertain sentiments of no ordinary esteem. The purity of their motives can no more be doubted than the respectability of their characters. It was a source of deep regret to us to hear with respect to those of them who were formerly ministers, that they had resigned their pastoral charges to accept of agencies; but it is our happiness to think that they at least, will duly weigh, and candidly acknowledge the justness of our remarks. We shall endeavor to speak of the agency system as such; or if occasional allusion to the agents of certain radical societies be unavoidable, it will be our aim to speak of them, as Hamlet advises Polonius to treat the players, "according to our own dignity, rather than their deserts."

Our objections to the agency system are so various and numerous, that we hardly know which to select first, or at which point to end.

Let it then serve as a preliminary inquiry, whether it is right for a pastor to surrender his desk every few sabbaths, to some agent or other, who wishes to avail himself of a full attendance on the sanctuary for no other reason than to take up as large a collection as possible? whether even a pastor can himself be justified in holding up the object of some of our societies before his people for an hour on the sabbath, instead of the cross of CHRIST? Surely it is not necessary that the people should, for a single sabbath, be deprived of the preached Gospel, or that the sanctuary should be converted into a tribute-office, in order to further the ends of Christian benevolence.

It may be asked again, whether it is right that those who have solemnly consecrated themselves to the ministry, should engage in a work, which, while it releases them from the duties and responsibilities of the pastoral office, employs them only in that secular department of duty, which appropriately belongs to laymen? Even admitting that ministers of the Gospel may be instrumental of good in collecting money for benevolent purposes, is it the way in which they should prominently exert their powers and influence? Is it the work for which they were *set apart by the laying on of the hands of the Presbytery?* To act statedly as an agent for the collection of money, is, we cannot but think, *to sink the minister.*

Be the claims of voluntary societies ever so important, can they release an ordained minister from his obligation to serve the Church in the regular and due administration of her ordinances? Can their claims be compared with those of the pastoral office? Is it so, that the claims of a human institution outweigh those of a divinely appointed ministry? What though a settled minister is designated by some voluntary society as "the best man" for promoting its object; are not the objects of the pastoral office immeasurably superior? And is not that office far from being overfilled? Are there no destitute churches which call for the regular administration of the Gospel?

Closely connected with this system, (perhaps, resulting from it,) is the order of itinerating evangelists; and to their combined operation is to be attributed the frequent change of pastors to which many of our churches have of late years been so lamentably subject. The agency system presents too strong a temptation to resign the pastoral office, whenever it demands the toil of study, or the self-denial of persevering faithfulness.

In this connexion, it might also be noted, that the agency system affords facilities for dissatisfied or ambitious ministers to obtain more eligible settlements, or more prominent pulpits. But on this, it is unnecessary to enlarge. Suffice it to say; *Qui capit ille facit.* The people, however, we trust, will learn before long not to form too high an estimate of a man's *enduring* resources, from his few *ad captandum* sermons.

The agency system we conceive to be hazardous to the peace and order of our Churches. Some minds in every congregation will be infected by the agent's *one idea*, whatever it be, and be embodied into a party for its support, and undertake to stir up a hitherto peaceable and orderly society, and according to the species of *new light* they have received, to convert their pastor into a revivalist or reformer—to change the communion table into a test of their respective views, and to divert the benevolence of the Church from its proper channels to their specific objects. Thus, whether the pastor succumb or not, difficulties, if not animosities, ensue; while he himself bears all the responsibility, and must either allay the ferment which the agent produced, or resign his charge. Some Churches, we have reason to think, have been so thoroughly drilled into subjection to the views of agents, that it would be at the risk of alienating no small number of his people for the pastor to express dissenting sentiments.

The agency system not unfrequently subjects pastors to interruptions and embarrassments. How often, at the present day, are ministers annoyed by the intrusion and importunities of agents whose objects they wholly disapprove? Sometimes a pastor finds himself beset by several agents at the same time, each claiming that his own society, whether it be the Antislavery, Moral Reform, or Te-total Temperance, is of incomparably the greatest moment, and that the millenium will never dawn until the Church is united in its support. Alas! alas! we fear that blessed period is far distant, if its dawn await the triumph of these objects. In such a case, the minister has no alternative but either to decide against them all, at the risk of incurring their united assault upon his character, or to assume the invidious office of giving one the preference.

The agency system has exerted a withering influence on the stated ministrations of the pulpit. In proportion as pastors become absorbed in the different objects presented by the agents of our various societies, they are withdrawn from those great fundamental truths of the Gospel which should constitute the principal material of their discourses. In preparing for the desk, they are apt to confine their attention to those parts of Scripture, which may be brought to bear with the most plausible weight on the specific object about which they have become so much interested. Thus the grand scope of the Bible has been overlooked, until some hearers might have been tempted to think, that according to the uniform character of their pastor's discourses, it revealed nothing but the importance of a *certain round of objects;* and that the sole duty of Christians consisted in making *special efforts!* Thus, too, have many become wearied with the monotonous ministrations of the pulpit, while others have been deprived of spiritual food.

When the usual character of the pulpit performances of agents is taken into view, it will readily be conceded, however cordially their objects may be approved, that they are not the most happy models for pulpit eloquence. We admit that with scarce an exception, their powers of arithmetical calculation are vast; nor would some of them thank us, if we withheld a tribute to the powers of their wit; but still, their premises are not always tenable, nor do their conclusions invariably follow. Illustrations are apt to be more abundant than arguments, anecdotes than thoughts, and what is wanting in matter or spirit is elaborately supplied by tones and gestures. Indeed, it might be supposed, that some of them had been selected, like Snug in Midsummer's Night Dream, to whom the part of the lion had been assigned, because their part was "nothing but roaring," and might therefore be performed *extempore.* The effect, consequently, of their frequent admission to almost every pulpit, and of their addressing so many public meetings and anniversaries, in connexion with the labors of revivalists, has necessarily been, in our opinion, to vitiate the general taste, and in too frequent instances to lower the standard of sound and permanently useful preaching.

But it is a far more serious objection to this system, that it is fraught with danger to the divine authority and rightful influence of the pastoral office. It is no uncommon occurrence for an agent to dictate to a pastor as to the best time, and the best mode of presenting his object; or if refused admittance to apply to the elders or members of his church; and though he may fail to convince them that they have a right to control the pulpit, yet this does not prevent his availing himself of the facilities afforded by his agency, for circulating whatever report he may please to the disparagement of the pastor. Thus the pastoral authority has, in some instances, been impaired, if not undermined. To the operation of this system, also, is to be attributed the fact, that the right of the pastor, to control the religious instruction of the lambs of his flock has been called in question, and in some instances positively denied. To this, is to be traced the encroachment of females on the prerogative of public teaching. To it, also, is traceable much of the petty scandal respecting clergymen which is found in some of our falsely called religious papers: though what is too flagrantly scandalous for even these vehicles of mischief, is often conveyed to and fro, with the rapidity of *expresses*, by the aggrieved or disaffected agents of some of our agitating societies. The policy of the agents of certain societies seems to have been from the first, either to flatter pastors into subservience to their views, or to revenge themselves on the refractory and independent, by aiming to render them the objects of popular odium and contempt. How common has it been for them, to circulate reports unfavorable to a minister's habits, if he has presumed to withhold his sanction from the unscriptural wine pledge—to pass sentence on the state of his heart, if he has doubted, however conscientiously, the propriety of commending the Moral Reform Society to the favor of his people.

By the last report of the American Antislavery Society, how have the pastors connected with the Associations of Connecticut and Massachusetts been accused of "covert and dangerous subtlety in their mode of attack upon the rights of bleeding humanity;" of having taken a course unworthy of "honest Christian men;" of making the ministry "the tool of selfish policy, or the ladder of ambition;" of turning it into "a fashionable conscience smoother," of "shrinking from scrutiny or free discussion, and nursing their craven hearts behind the ramparts of ecclesiastical order;" and all this, because some of the New England clergy choose not to surrender their pulpits to itinerating antislavery agents! But what more is needed than *this very report*, to prove the imperative necessity for resolutions, —that for itinerating agents to attempt to enlighten the Churches on certain topics "without the advice and consent of pastors and ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, dangerous to the existence of the pastoral office, and fatal to the peace and good order of the Churches."

(*To be continued.*)

From the Southern Churchman.

CHURCH SPOLIATION.

We are grieved to say that the warfare against the Church in this Diocese, commenced more than forty years since, has not ceased. The possession of a little property was the signal for an attack, and even now, the Church is not permitted to enjoy unmolested the scanty pittance that remains after repeated spoliations. The glebes, sacred edifices, and utensils, which the piety of her children, in former days, had devoted "to her use for ever," have been seized upon with a sacrilegious hand and converted to private and unhallowed purposes. Though ostensibly sold, in some cases, for the benefit of the poor—which does not sanctify the impious deeds—the *poor* have derived little benefit from their sale.

We have been led to these remarks by a notice in the Norfolk Beacon of the overseers of the poor of Northampton county. They advertise to sell "at public auction, on the premises, on Tuesday, the 15th day of August next, the *glebe* in said county, containing by recent survey 1098 acres." They state that "it is as fine a body of land as is to be found in the county, and possesses all the advantages which the water affords, and has two dwelling-houses thereon, one situated on Chesapeake bay, and the other on Naswaddox creek."

We would ask, is there no way to prevent so flagrant an act of injustice? Shall we look on and see the Church robbed, without uttering a note of remonstrance? We trust that the Episcopalians on the eastern shore will bestir themselves, and that their efforts may prove successful.

It is a matter of record that *it has never yet* been determined by a majority of the Court of Appeals in Virginia that the act of the Assembly [illegible] sale of the glebes, is *constitutional.* Some of the ablest jurists in our country have declared it an illegal encroachment upon the vested rights of the Church. It deserves to be classed with the persecuting edicts of the dark ages, and it will be, when party spirit and sectarian prejudice shall have less influence in the community and with "the powers that be."

The unwearied efforts of Bishop Madison and his worthy coadjutors to prevent the spoliation of the Church, are noticed in the 12th chapter of Dr. Hawks' history. Those were the "evil days" of the Church in this Diocese. We hope that the Northampton doings are not a premonition of their return nor the "shadow" of disastrous "events to come." We cannot forbear republishing the following remarks of the Rt. Rev. Bishop Meade in reference to his visit to Hungar's parish, in November last.

I cannot take leave of this parish without mention of a circumstance which has recently occurred in relation to it, which deserves to be noticed. More than one hundred and seventy-five years ago, a pious individual bequeathed to the church of Northampton, for the benefit of its minister, in all time to come, a valuable estate in land. The church has ever since enjoyed the benefit of the same, in its successive ministers, without even the insinuation of a doubt as to its right. Within the last eighteen months, the Rev. Mr. Gunter, who had been the minister of the parish and the occupant of the glebe for some years, departed this life and has been succeeded by the Rev. Mr. Jackson. A claim, however, has been, at this late period, set up by the overseers of the poor in that county, under the law for the sale of the glebes, and this property was actually offered for sale by them. The vestry of the church, of course, interposed in a legal manner to arrest it, and the matter is now to be tried by judicial tribunals of the state. That such a violation of one of the most sacred rights of man—that of disposing of his property—will be permitted, we cannot allow ourselves to suppose. That it should ever be thus attempted is matter of deep mortification.

EVANGELICAL AND ANTIEVANGELICAL.

The faults of the evangelical teachers are, that they render Christianity repulsive to men of sober judgments, and refined taste, by enforcing the peculiar doctrines of the Gospel in an obscure and unusual phraseology, which is neither consistent with a right interpretation of Scripture, nor with sound and strict reasoning. If they would enforce, for instance, the doctrine of the corruption of human nature, they use language which would lead their hearers to infer that we are demons in malignity and wickedness—whereas we are represented in Scripture, and the truth is confirmed by experience, to be only fallen men, inclined to evil rather than to good; but capable of restoration to the favor of GOD, which a demon cannot be. If they would deny the merit of good works, they sometimes speak so incautiously that they seem to represent good works as unnecessary; and they do this by confounding the doctrine of the reformers, who denied the meritorious nature of penances, pilgrimages, and similar works, with the doctrine of the Antinomians, who deny the merit of repentance, and obedience; whereas, while the former class of good works are utterly useless, as the proofs of true faith, the latter are so essential, that without them faith has no existence. If they teach the necessity of the influences of the Holy Spirit, they interpret some passages of Scripture so inconsiderately, that a hearer of their own modes of expression would imagine the Deity to be a capricious, or arbitrary Being, instead of being governed by laws as just, and certain, in his conduct towards his accountable spirits, as He ordinarily proceeds by certain and immutable laws, in his regulation of the material universe. They too often separate passages of Scripture from those which precede and follow them, to enforce the probable truth of opinions, to which the passages which they quote have no reference. They too often insist on some one truth, to the exclusion of others—as the foreknowledge of GOD, to the exclusion of so much free will on the part of man, as renders him a responsible being. They speak with too much familiarity of the love of GOD, of the Holy Spirit, and of the atonement of our Saviour. They do not sufficiently represent the Episcopal clergy as the only authorized teachers. They sometimes speak of the salvation of the soul, as if that salvation depended upon the decrees of the Almighty, and not upon the acceptance of that mercy which the Almighty decreed to be the means of salvation. They do not seem sufficiently to value the sacraments, nor the institutions of the Church. The language of their devotions is mysterious, and almost unintelligible; as when they inquire of their hearers, whether they feel that they have an interest in CHRIST; by which, and similar phrases, they mean to inquire, whether the belief which their hearers profess in the truth of the doctrines of revelation, has so influenced their conduct and their hearts, that they are conscious of having endeavored to remove wilful evil, and have begun to derive consolation and happiness, under the sorrows of the present life, and in the anticipation of the future. One of the most strenuous advocates of that mode of instruction which is generally called evangelical, has written an essay on the aversion of men of taste to evangelical religion. If taste be the result of knowledge, cultivation of intellect and mental refinement, that taste will never be adverse to Scripture, to the liturgy, to the articles of the Church, or to the solemn language of the devotional Christian writers, who unite the soundest sense with the language of the purest religion. The confession that men of taste can be adverse to evangelical religion, while they are not adverse to the volume of Scripture, and the truth of orthodox Christianity, is the severest condemnation of that system of instruction which is generally called evangelical.

The faults of the antievangelical preachers are no less objectionable; and they may easily be pointed out as being the opposite of those already enumerated. If the antievangelical party, for instance, have occasion to speak of the corruption of human nature, they sometimes use phrases respecting the dignity of man, and the excellence of that moral virtue to which he may certainly attain, even without the aid of revelation, which would seem to imply that the assistance of the Holy Spirit is not so absolutely essential to perfection. They sometimes confound those moral virtues, which are the result of instinct, society, necessity, and experience, (and are therefore practised alike by the heathen and by the infidel, as well as by the Christian,) with those higher virtues, which can only be the result of more than human principle. The corruption of human nature consists in this,—that [illegible] ated from the will of GOD; and not that He is unable or unwilling to perform the duties which are required by man. The love of children to parents, and of parents to children, are universal duties; but they may be the result of instinct, or natural affection, without any reference to the will of GOD; and the practice, therefore, of the moral virtues, which are the consequence of this natural affection, does not imply that the nature of man is not alienated from GOD. The same reasoning will apply to such duties as obedience to magistrates, and many others, which must be practised for the sake of the general happiness. And while these various duties must be all enforced by the Christian teacher, upon Christian principles, and not upon human motives only, the exercise of the virtues from human motives no more invalidates the doctrine of the alienation of the heart from GOD, and therefore, the necessity of the assistance of a divine power, than the bursting forth of a few wild flowers, or a little self-sown wheat, amidst the thorns and thistles of an uncultivated field, can render unnecessary the toil of the sower, or the labor of the reaper.

The antievangelical preachers have frequently deserved the censure of their brethren, by the incautious manner in which they have spoken of the efficacy of the sacraments. Baptism, more especially, has been represented to be so absolutely necessary to salvation, and to be attended with blessings so valuable to a Christian, that it would almost appear to be equally essential to future happiness, with faith and good works.—They apply those passages of St. Paul's epistles, which describe the influences of the Holy Spirit, too exclusively to the apostolic age. When they speak of those subjects, which are too frequently discussed in the affected phraseology to which I have alluded, they adopt the very opposite extreme, and use language so cold, and tame, that it would almost seem as if they deemed energy a crime, and the eloquence of enraptured devotion, fanaticism and folly. They only then use (pardon the ungrateful terms) a language which may be called cant, when they declaim against canting language.

Scripture is too unfrequently quoted. The necessity of spiritual assistance, the one great doctrinal truth of the dispensation under which we live, is insisted on with too much timidity, as if the divine aids which are afforded to the faithful believer in the atonement, were incompatible with that degree of human liberty, which is essential to the responsibility of a Christian. They study, as they ought to do, severe and strict reasoning, and correct and elegant composition, in their discourses; but they do not sufficiently remember that all the reasoning of a Christian teacher is only then useful when it kindles the affections, as well as instructs the mind. They are contented with appealing to the intellect, rather than to the heart; and their hearers sometimes leave their churches, convinced of a truth, but unmoved as to any practical conviction of its importance, and the necessity of its personal application. The bold appeal—the affecting interrogation—the energetic address—the irresistible persuasion, which is founded upon the undeniable solemnities of the truths of Christianity, do not sufficiently characterize the teaching of those, who only seem to be enthusiastic, when they denounce enthusiasm, and who are more anxious to avoid censure, than to attain to excellence.—*Rev. George Townshend.*

In the time of prayer, let no business divert thee from it, that is not of pressing necessity.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.

He who cannot bear a jest ought never to make one.

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

(*Continued.*)

Thursday, St. John's Chapel, June 29, 5 P. M.

The Trustees met pursuant to adjournment.

Present,—Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk, McIlvaine, and Doane—Rev. Drs. Crocker, Jarvis, Judd, Delancey, Lyell, Milnor, McVickar, Taylor, Schroeder—Rev. Messrs. Ballard, Bayard, Boyd, Croes, Forbes—Messrs. Newton, Johnson, Paynter, Stuyvesant, Collett, and the Secretary.

The Rev. Dr. S. Wheaton, a Trustee of the Diocese of Rhode Island, and Mr. W. Meredith, a Trustee of the Diocese of Pennsylvania, appeared and took their seats.

The meeting was opened with prayer by Bishop Brownell.

The minutes of yesterday were read and approved.

The Rev. Dr. Eastburn and Rev. Mr. Bayard were appointed a committee to act, in conjunction with the Secretary, under the resolution passed yesterday touching the accommodation of the Trustees, &c.

Bishop B. T. Onderdonk, from the Committee appointed to consider and report upon the existing regulations of the Seminary, with reference to the admission of persons as students who are not attached to the Protestant Episcopal Church, &c., reported as follows.

"That in their opinion it was expedient to include evidence of being a communicant of the Protestant Episcopal Church among the requisites for admission as students. The Committee, therefore, hereby give notice of a proposed alteration of section 1, chap. vii., of the Statutes, by adding the words, "*of being communicants of the Protestant Episcopal Church,*" immediately after the words, "religious and moral character."

By order of the Committee,
B. T. ONDERDONK, *Chairman.*

Whereupon, Bishop H. U. Onderdonk gave notice of the following proposed addition to the same chapter, viz. "Each student who enters the Seminary with the view of becoming a preacher of the Gospel, shall declare in writing, at the time of applying for entrance, his determination to apply for holy orders in the Protestant Episcopal Church."

Notice of the following proposed alteration of the same chapter was given by Bishop Doane, viz. to strike out in the 1st section the following clause:—"All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Whereupon, Dr. McVickar gave notice of the following proposed alteration of the same clause of same section, viz. to insert after the words, "classical and scientific attainments," the words, "*of attachment to the Protestant Episcopal Church.*" Which being under consideration,

Bishop B. T. Onderdonk gave notice of the following proposed alteration of the said clause, viz. to add, after the words "religious and moral character," the words, "of being sincerely attached to the doctrines and discipline of the Protestant Episcopal Church, and being communicants in the same."

On motion, *Resolved*, That all the proposed alterations and amendments upon this subject be referred, agreeably to the provisions of the 11th chapter of the Statutes, to a special committee.

The following gentlemen were appointed the [illegible] Lyell, Dr. McVickar, [illegible] Meredith.

Dr. Delancey, from the Committee appointed to take into consideration the deficiency of contributions, &c., presented the following report, which was read and laid upon the table.

The Committee to whom it was referred to take into consideration the deficiency of contributions for the funds of the Seminary, during the past year, and report during the present session the best means, in their opinion, of obtaining funds equivalent to the necessary expenditures of the Seminary; and to whom also was referred certain proceedings of a former meeting of the Trustees in relation to the deficiency of contributions in behalf of the Seminary,

Respectfully report, that, acting under what they deemed to be the spirit and intention of the terms of their appointment, they have endeavored to take a practical view of the whole subject intrusted to them.

According to the Report of the Finance Committee of the Seminary, the present available sources of income for this year (being $29,281) will yield	$2,049 00
Rent of lots west of Tenth Avenue,	300 00
Total of Income for this year,	2,349 00
But as $5,350 of the 29,281 above stated as the remaining moneyed capital of the Seminary, is in Mechanics' Bank Stock, on which no dividends are likely to arise, the interest of that sum must be deducted from the $2349, say,	349 00
and will leave the balance of income to meet the expenses of this year,	2,000 00
The expenses thus to be met will amount according to the statement of the Finance Committee, to	6,306 00
Making a deficit of	4,306 00

In addition to the above $6,306, for the current expenses of the Seminary, some expense will be incurred, it is presumed, in consequence of the paving of the street near the buildings; and the Seminary is liable to be called upon for $750, with interest, being a bond given to Trinity Church for that amount borrowed of that corporation. Under these circumstances, the Committee think that no further improvements in the grounds or buildings of the institution should be made this year, and herewith submit a resolution accordingly.

In regard to the means of raising funds to meet the enormous deficiency of the year, the Committee think that it would not be expedient either to sell any of the lots, or to mortgage them, or to impose a tuition charge upon the students. The only other modes are, leasing the lots and an appeal to the Church. The former, it is not probable, can be effected to any such extent as to yield more than a few hundred dollars during the present year; as far, however, as this can be pressed, the Committee think it should be done.

The remaining source of income, in fact, the only refuge of the Seminary at the present moment, is an appeal to the Church for aid; and more especially, to the friends of the Seminary. The only objection to this measure appears to be, that the Alumni of the Seminary are now appealing to the Church in behalf of the Professorship of Pastoral Theology and Pulpit Eloquence, with which effort the proposed one will interfere. The Committee are of opinion, that if they will conflict, the appeal of the Alumni for the Professorship should be suspended for the present year, as being of inferior moment.

In appealing to the Church there are but two modes, viz. 1, by agents; or, 2, by collections or contributions in churches. As, in the judgment of the Committee, the system now necessary will continue to be so for some years, they prefer, of the two modes above named, the one which allows of the easiest continuance, which is, collections in churches.

In looking at the probable extent of the success of such a measure, the Committee think there may be collected—

In the Eastern Diocese, - -	$200 00
In Diocese of Connecticut, -	200 00
In Diocese of New York, -	1500 00
In Diocese of New Jersey, -	300 00
In Diocese of Pennsylvania, -	500 00
In Diocese of Maryland, - -	200 00
In Diocese of South Carolina, -	300 00
In New Orleans, - - -	200 00
In Mobile, - - - -	100 00
Total, - - - -	3500 00
Supposing additional lots to be leased to the amount of -	200 00
There will be raised the sum of	3700 00

to meet the deficiency of $4,306, which will impose the necessity of expending, from the permanent funds of the institution, of about $500 to meet the current annual demands; and possibly the result of the collections may meet the whole deficiency, and arrest the rapid decrease of the capital of the Seminary.

With these views, the Committee submit the following resolutions.

1. *Resolved*, That under the existing deficiency of income for the current expenses of the Seminary, the Board of Trustees are of opinion that no further improvement of the grounds about the buildings should be made at the Board's expense during the present year, and that no other expenses should be incurred in regard to the buildings themselves than such as are absolutely necessary to the health and comfort of the inmates.

2. *Resolved*, That an appeal be made to the ministers and vestries of the churches to have annual collections or contributions made for the current expenses of the Seminary for the next five years; and that with a view to this, the Secretary of the Board shall address a circular to each clergyman, urging such a request, and stating the grounds thereof, and soliciting an immediate answer to the question, Whether such a collection or contribution will be made? And that he also, annually, in the month of September, send a similar application to the said ministers and vestries.

3. *Resolved*, That the Alumni of the Seminary be requested to suspend their exertions in behalf of the Professorship of Pastoral Theology and Pulpit Eloquence until the next meeting of the Board.

All which is respectfully submitted,

Samuel Paynter,
Edward A. Newton,
W. H. Delancey,
N. B. Crocker,
B. Judd.

Bishop Doane, from the Special Committee to whom had been referred the proceedings of the Standing Committee in relation to the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, presented the following report, which was read and laid upon the table.

The Committee to whom was referred so much of the minutes of proceedings by the Standing Committee as relates to the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, respectfully report:—

That they have carefully considered the subject intrusted to them. They enter fully into all the views expressed at different times by the Trustees as to the great importance of having a professor in this department, and they regard with unfeigned sorrow, yet with Christian resignation, the disappointment, by the death of the Rev. Mr. James, of the hopes so justly entertained from his acceptance of the agency in its behalf. The Committee are fully aware that in the commercial distress of the country a cloud has still more recently been thrown upon the prospects of the Board, which has discouraged for a time the application for the necessary endowment. But the Committee are not disposed on these accounts to entertain desponding views of the result. The LORD does but try by these means the faith of his believing people; and "in due season we shall reap, if we faint not." "The silver and the gold are his," and his is the heavenly grace which can pour into every heart that most excellent gift of charity, and dispose them willingly to offer themselves. Indeed, the Committee are happy to recognise already this gracious intervention in their favor, in the noble proposition, which, since the last meeting of the Board, has been made to the Standing Committee by the Vestry of Trinity Church, New York. That venerable corporation, with characteristic munificence, has offered, whenever the sum of $25,000 shall be raised for the endowment of the Professorship above alluded to, to contribute a like sum for the endowment of the "Hobart Professorship of the Evidences of Christianity, and of Moral Science in its relations to Theology," thus enabling the Trustees to secure to the Seminary, if the sum named can be raised, the services of two professors. The Committee are happy to approve the course adopted by the Standing Committee for the attainment of these ends, by enlisting in the cause, the zeal, ability, and grateful regard for their Alma Mater of the Alumni of the Seminary; and to express their conviction, founded on the promptness and fervor with which the appeal, with scarcely an exception, was responded to, that under ordinary circumstances the object would have been accomplished within the time proposed by the Vestry of Trinity Church for the acceptance of their offer. The Committee have confidence in the enlightened devotion of that venerable corporation to the best interests of the Church, that in the present exigency they will cheerfully extend the period within which their bounty may be secured, and they are of opinion that such indulgence should be asked, and, if granted, should be made the ground of a new appeal to the Alumni of the Seminary, and through them to the whole Church. Under these impressions, and with these sentiments, the Committee respectfully propose the following resolutions.

1. *Resolved*, That in the judgment of this Board it is of the first necessity to the character and usefulness of the General Theological Seminary, that it enjoy immediately the services of a Professor of Pastoral Theology and Pulpit Eloquence.

2. *Resolved*, That for the supply of the endowment necessary for this end, there is a special and peculiar claim upon the bounty of our whole communion, inasmuch as the results of the department specified are those which bear most directly upon the public character of the ministry, as preachers of the Gospel and pastors of the flock of CHRIST.

3. *Resolved*, That the promptness and generosity with which the Vestry of Trinity Church, New York, have come forward to promote this object, and to complete the organization of the Seminary, by the endowment of another professorship, whenever the Professorship in question shall be endowed, constitute a new title on the part of that body to the respect and gratitude of the whole Church, and powerfully urge upon all its members the exercise of a kindred spirit in making a liberal provision for the house of our GOD and the offices thereof.

4. *Resolved*, That the readiness and fervency with which the Alumni of the Seminary have responded to the appeal of the Board through its Standing Committee prove them the worthy sons of a generous mother, and should be regarded as grounds of the strongest confidence that the interests of the institution will ever find in their efforts and influence the most prompt and powerful support.

5. *Resolved*, That a committee of   be appointed, of which the Bishop of New York shall be chairman, to express to the corporation of Trinity Church the grateful sense entertained by this Board of their generous offer, and respectfully to request such farther extension of the time proposed by them for completing the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence as the circumstances of the case, in their benevolent construction of it, may reasonably require.

6. *Resolved*, That the same persons be a committee of correspondence with the Alumni, to aid and encourage them in the prosecution and accomplishment, within the shortest practicable period, of the enterprise proposed to them in the circular of the Standing Committee, and so generously undertaken by them.

All which is respectfully submitted by the Committee,

G. W. Doane,
S. Farmar Jarvis,
Mark W. Collett.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I know not whether the communications of a female will be admissible to the columns of your paper. I am impelled, however, by a deep sense of duty, to offer a few remarks in favor of the claims of the Committee for Domestic Missions, to the increased exertions of those of my own sex who have the ability to do good; and I trust, I shall not be deemed obtrusive in calling their attention to the subject.

I was grieved to learn, when I read in the Churchman last week, that "the funds of the Committee are nearly exhausted, being adequate only to the payment of the salaries of the missionaries to the first of the present month."—This statement was happily relieved by the gratifying intelligence that some unknown lady, with a magnanimity of soul, and nobleness of principle, had sent, *anonymously*, the liberal sum of six hundred dollars to the Treasurer!—But something, Sir, must indeed, be done, for this kind of precarious support cannot be relied on, and the operations of the Society ought to be carried on with efficiency and promptitude.

The powerful effects of mutual co-operation in the promotion of benevolent institutions, have been so happily exemplified, that I need not particularize its advantages. And has not the importance of the female character been also universally acknowledged by the friends and by the enemies of religion, both of whom have succeeded on many important occasions in proportion as they have attached to their cause the influence of our sex?

It would appear, Mr. Editor, that we are peculiarly intrusted by divine Providence, with a talent that ought not to be hid in a napkin, but carefully improved to the general good; and is it not evident from the word of GOD, that some charitable purposes more especially belong to us, in the performance of which our piety and philanthropy may be exhibited—and that our duty obliges us to consecrate that portion of our time, which is not necessarily occupied in domestic engagements, to those good works which will best promote the welfare of our own souls, and the spiritual benefit of others?

Was not the infant Church of CHRIST aided by the charities of a Dorcas, a Lydia, and many others whose names are written in the sacred volume?

And when we reflect that it is possible for us materially to assist in these undertakings, without violating in the least degree the native delicacy of the female character, who is there but would be anxious to co-operate in the glorious design of a merciful Providence, in pointing the poor and afflicted pilgrim the way to heaven through the instrumentality of missionary labors, and the preaching of the ever-blessed Gospel? Can we forget the condescension of the Saviour himself, who accepted the services of many matrons, who ministered unto him during his life, nor even forsook him at that trying hour when the faith of his disciples was at the lowest ebb?

The gratifying task, therefore, of participating in the glorious work of sending the light of eternal truth over the benighted parts of our land, seems to devolve itself upon females,—and what object more interesting, more important and useful, could possibly engage their time and attention? Surely, such a cause as this deserves our warmest acknowledgments and most grateful support. Shall American women, whose bosoms have been taught to melt with the tenderest emotions of Christian pity, and the still more exalted sentiments of fervor and devotion, be backward in promoting what is so truly the work of the LORD? Let us call to mind the Empress Helena, the mother of Constantine, the first Christian emperor of Rome, from whose pious care her son imbibed those blessed principles which erected the triumphs of the Cross of CHRIST upon the ruins of the heathen altars. Nor let us forget the glorious Elizabeth, the mother of the Reformation and the bulwark of the Protestant cause in England; nor yet the numerous names of more humble individuals, who in all succeeding ages have labored to advance the cause of CHRIST.

In what way, then, it may be asked, can we assist the Committee of the Domestic Missionary Society in the present low state of its finances?

That activity and zeal, which are such appropriate handmaids to the delicacy of the female character, have already shown themselves in the formation of ladies' associations in different parishes; and all those who have not hitherto considered this matter, are now most affectionately entreated to follow their example. From the united efforts of women, what may not be expected? We can do all things through CHRIST strengthening us,—and here there is much to be done. The exertions, therefore, of such female friends to the cause of missions will be much encouraged from the following calculation; and it is presumed we shall find on an average, more than twelve such persons in every parish throughout the Union, who will be willing to engage in this labor of benevolence. Each collector of *twenty-five* subscriptions of *one cent per week*, would raise *thirteen dollars per annum*. Twelve collectors would raise *one hundred and fifty-six dollars per annum*.

If, therefore, the feelings of love to our country—if conjugal, maternal, and filial regard animate our bosoms, (and we are assured they most powerfully do,) I trust, Mr. Editor, our sisters in CHRIST will obey the holy call which has been given—nor fear to contribute the least mite, whilst this condescending notice stands on record, "*She has done what she could;*" nor let us doubt the final triumph of our cause. Soon will the intelligence be announced, "*The kingdoms of this world are become the kingdoms of the* LORD *and of his* CHRIST, *and he shall reign for ever and ever! Amen.*"

I am, Mr. Editor, Mary.

For the Churchman.

Mr. Editor—I doubt not that very many of your readers will be exceedingly delighted with the following striking and eloquent passages, which are equally creditable to the author both as a scholar and a Christian; they are from the pen of a learned divine of the Church of England, and are worthy of a place in your journal.

The first extract which I shall make relates to the practice, too prevalent in many country parishes, of administering the sacrament of baptism in private houses, by which he observes,—"That awful and mysterious sacrament, which regenerates the infant, and transfers him from wrath to grace, from the family of Adam to the adoption of CHRIST; that sacrament, which dedicates the child to his Redeemer, and pledges him to the Christian service, in the sight and amidst the prayers of the congregation, is perpetually thrust out of the temple into the privacy of a chamber or a drawing-room. In cases, no doubt, of real or apparent danger, the initiatory service may and must be performed at home; for where charity appeals, or necessity commands, all other authorities are silent. But the minister is not permitted, for the mere convenience or fancy of the parties to substitute private for public baptism; he has no right to degrade a blessed ordinance into a beggarly ceremonial; to sink that sacred office, by which our infant names are enrolled in the everlasting book of life, into a business of parchment and parochial registration. I am confident that no other cause, with perhaps the single exception of want of decent accommodation in the house of prayer, has so much separated our people from us; has tended so much to confound the idea, and to obliterate the feeling of Churchmanship among us; or has more fatally contributed to thin the ranks of our communicants, by breaking the visible and intimate connexion of CHRIST's twofold institutions."

These remarks are too just not to be fully appreciated by those who have had opportunities of observing the baneful effects which generally accompany the practice so strongly reprobated. The indecent levity,—the appearance of devotion, assumed, perhaps for the occasion, and retained with difficulty to the conclusion of the service,—which too often accompanies the administration of this sacred ordinance in private houses, must be peculiarly offensive to a serious mind; and the beneficial effects of a contrary practice are too evident not to recommend themselves to the judgment of all right-minded persons.

The next passage which I shall select relates to the subject of publicly catechising, upon which this writer observes, "That a duty deemed so indispensable by the founders of our faith; so peculiarly enforced by statute; so repeatedly and peremptorily enjoined by the canon; to the omission of which is addressed so sharp a reproof, so severe a penalty annexed, that this duty should ever be neglected, must be a matter of equal surprise and regret."

And after remarking that by whatever means "this comes to pass; whether from any fastidious impatience in the congregation, or from the haste of the minister, from a low estimate of its value, or from an idea that its necessity is superseded; be the cause what it may, it is as unreasonable as the effect is disastrous."

He asserts the dignity and the utility of catechising, in the following eloquent and beautiful passage:

"By catechising, under heaven, was planted the apostolical Church;* by catechising, the sound of the Gospel was sent forth into all lands; it was a chief instrument of preserving catholicity throughout Christendom, and of establishing the Reformation in England; it has always been the vital spirit of education, milk to the babe, and strong meat to the youth; a main preventive of infidelity and enthusiasm; a guide at once and a measure of morality and virtue. Do the times then no longer require it? Far other is the case; much of that ignorant impatience of discipline; that ever learning, and never able to come to the knowledge of the truth; that heartless indifference, which usurps the name of liberality, and that licentiousness of self-will, which marks the latter days, as it disgraced the worst period, perhaps, of our annals, much of all this, as well as of viciousness of life and of error in religion, is owing to ungroundedness in the points of catechism."

The writer then remarks on the fallacy of the notion, that "Sunday schools, especially on the national system, preclude its use, or remove the minister's responsibility."

He justly observes, that "one of their great objects is to train and prepare the rising generation for the hands of the clergyman, to facilitate thereby his labor, and to make the necessity of public exhibition less frequent. But still his constant supervisal and personal direction of the whole machinery are equally or more than ever demanded; they are, I had nearly said, all in all. Through him, moreover, the children are to profess in the church what they have been taught in the school, and he is bound, not merely to listen to a cold and formal repetition, but also, in the fullest sense of the term, to examine and to instruct."

A task this, he observes, in a passage of great feeling and eloquence, not to be lightly deemed of!† The chair of the catechist of old was filled by the highest authorities, the finest talents, and the deepest learning; and he that would duly qualify himself,—who, while he is exercising the memories of boyhood, would also seek to warm the affections and enlighten the understanding,—must add to biblical knowledge the study of the heart and the investigation of the mind; he must read the living book of human nature. Instruction so prepared and so conveyed, will never produce listlessness; to the congregation at large it is very attractive; to the relatives in particular it seems to carry with it something of parental interest: and the admonitions, which are directly addressed to the young find their way, obliquely indeed, but often more effectually, to the bosoms of the old.

What less can be said, what more need be added, on a point so plain and so essential? From the earliest to the present day, the fathers of the Church, a cloud of witnesses, have never ceased to urge it with all the force of reason, and eloquence, and authority. Let their collective wisdom be represented by the touching appeal of Bishop Hall. "The most useful of all preaching is catechetical; this being the grounds, the other raiseth the walls and roofe: this informs the judgment, that stirres up the affections. What good use is there of those affections that run before the judgment? or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our service, I thank GOD not unpainfully not unprofitably. But there is no one thing of which I repent so much, as not to have bestowed more hours in this public exercise of catechisme, in regard whereof I would quarrel with my very sermons; and wish that a great part of them had been exchanged for this preaching conference. Those other divine discourses enriche the braine and the tongue, this settles the heart: those others are but the descants to this plaine song. Contemn it not, my brethren, for the easie and noted homelinesse; the most excellent and beneficiall things are most familiar."‡

It is impossible not to feel the piety and the justice of these observations, they are enforced with a seriousness and eloquence which must command the attention of every religious and well-regulated mind.

I am, Mr. Editor,
Neomisos.

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* Stillingfleet, Eccl. c. i. 27.

† Mosheim, c. i. part 2, chap. iii. 7.

‡ Dedication to the Old Religion, vol. ii. fol. ed. See Wordsworth's Ecclesiastical Biography, vol. iv. p. 444.

THE CHURCHMAN.

SATURDAY, AUGUST 5, 1837.

Admission of Members of other Denominations to our Communion.—At the recent consecration of St. Ann's Church, Port Jackson, Montgomery county, N. Y., the holy communion was administered by the Bishop, who immediately before proceeding to the administration, thus addressed the congregation:—

"We now proceed to the celebration of the Lord's Supper, to the participation of which I invite all good Christian people present, who are thereto religiously and devoutly disposed.

The question being often asked, whether the Protestant Episcopal Church admits to its communion devout Christians of other denominations, I take this occasion of the first celebration of the Lord's supper in this church, to say, that our invitations to the communion are given to all who truly repent of their sins, who have true faith in our LORD JESUS CHRIST, who are in love and charity with their fellow-men, and who are sincerely devoted to the keeping of GOD's holy will and commandments.

It is inconsistent with the principles and institutions of the Church, for us to recognise our fellow Christians in their sectarian character, when receiving them to the LORD's table. We do not, therefore, invite them by virtue of their membership with their respective denominations, but receive them, if they are minded to come, as *Christians* humbly and sincerely professing repentance towards GOD, and faith in our LORD JESUS CHRIST.

We give the invitation to *all present* who do thus profess. And those who then come, are, on the charitable presumption of their honesty and sincerity, received and welcomed by our ministers, unless they know them to be of wicked and unchristian lives.

Although, therefore, beloved brethren, we would not, in celebrating this feast of love, know any man according to the sect to which he belongeth; yet let me repeat, and ask credit for the utmost sincerity herein, that all good Christian people present, who are thereto religiously and devoutly disposed, are now, and on all occasions, invited to unite with us in this solemn celebration of the death and sacrifice of our common LORD, and Master, and only Saviour, JESUS CHRIST."

The Rev. Wm. A. Curtis, late of Windham, Conn., having been unanimously invited to the rectorship of St. Thomas' Church, Mamaroneck, Westchester county, has accepted the invitation and taken charge of that interesting parish. Mr. Curtis is, we believe, the first rector of St. Thomas' Church. Until now, it has been unable to secure the undivided services of a pastor. During the past year the debt of the parish has been paid off: its church and grounds put into complete order; a site procured for a building for Sunday and parish schools to be erected at some future, we trust, not distant, period; and provision made for the comfortable support of the rector. A large and flourishing Sunday school, gathered and kept together even under the disadvantage of partial destitution of ministerial services, and the fact, that there are now only two [illegible] in the church, promise well for the success of exertions such as those by which Mr. Curtis has distinguished himself in the spheres of his former labors.

New York Review and Quarterly Church Journal.—We have great pleasure in publishing the following circular. We heartily rejoice that this excellent journal, after having suffered some delay and embarrassment from the state of the times, is now to be established on a firm basis.

The subscribers have the pleasure of announcing to the public that they have assumed the publication of this journal, of which the first number was issued in March last. The difficulties of the times occasioned a temporary suspension of the work, but the arrangements that have now been made will insure for the future its regular publication; the second number will appear on the first of October, and punctually thereafter every quarter. The work will continue under the editorial charge of Professor C. S. Henry, assisted by the contributions of the ablest writers of the country; and from the great favor with which the first number was received, and the interest so extensively manifested in the work, the publishers anticipate a generous support. Subscriptions respectfully solicited.

George Dearborn & Co.
38 *Gold street, New York.*

Note by the Proprietors.—The Proprietors of the New York Review, (who are distinct from the publishers,) respectfully inform those subscribers who have already made payment to the former publisher, that the remaining numbers for a year will be regularly delivered to them. Those subscribers who have not remitted the amount of their subscription, are desired to forward it, at their earliest convenience, to Mr. Robert Mackay, General Agent and Collector for the New York Review, 38 Gold street, New York.

Publishers are respectfully informed that their publications, if sent to the "New York Review," care of Dearborn & Co, will be either noticed or advertised.

The friends of the Church and of a sound national literature, who are disposed to favor an undertaking, commenced, indeed, at an inauspicious moment, but by the generous advances of pecuniary assistance on the part of several gentlemen who appreciate its importance, now enabled to be carried on, are earnestly requested to contribute their assistance to the success of the experiment by subscribing for the Review themselves, and extending its circulation in their vicinity. The terms are $5 *per annum*, payable on delivery of the first number.

ADDRESS OF BISHOP BOWEN TO THE CONVENTION OF THE DIOCESE OF SOUTH CAROLINA.

(*Concluded.*)

I am reminded by this detail of my duty in visiting the churches of the Diocese, of a circumstance of more importance to my comfort, in the performance of this duty, than it may have seemed to some of my brethren in the ministry, and with respect to which I will now take occasion to throw myself on their kind consideration. It is not without long and careful deliberation, and the most anxious endeavor to make my duties, as your diocesan minister, coincide and harmonize with others, that I determine on any plan or course of appointments of this kind. It will, on a moment's consideration, be apparent, that the perfect convenience of every particular minister and parish cannot be consulted. It must be equally apparent, that a chain of engagements, extending over a considerable portion of the diocese, cannot be broken or changed, for the accommodation of one minister and parish, without an interruption of the whole course of them, bringing with it probable inconvenience to many. It will be an acceptable kindness to me, if my brethren will make the best of my appointments as they come, without suggesting impracticable changes, for the sake of particular considerations of convenience. And as to the preference, sometimes, perhaps inconsiderately, expressed, of Sunday, to such day as I had named, for my duty to a particular church, I will but beg my brethren to be assured, that their wishes have always been, and always shall be *anticipated* by the same preference on my part, so far as it could, or hereafter may, consistently with other duties than those of the Episcopate, resting on me, be indulged.

The churches consecrated are the following. Christ Church, Wilton Bluff, erected by a generous exertion of the zeal of a small congregation, was consecrated in April, with the assistance of the Rev. Dr. Gadsden, Rev. F. Dalcho, Rev. Mr. Leverett, and Rev. Mr. Fowles. It is a gratifying evidence of the spirit actuating the members of our Church, in that place. Besides the church, which is of singular beauty and completeness, the same liberal temper has led to the provision of a residence near it for the minister, with every circumstance consulted, necessary to his comfort. We are to rejoice in the example thus set. In Trinity Church, Edgefield, the same interesting office was performed in October, with the assistance of the Rev. Dr. Gadsden, who was my companion throughout an extensive tour of duty, the Rev. Mr. Shand, of Columbia, and the Rev. Mr. Fowles, who had served this church during the summer, under a temporary engagement, made convenient by the dissolution of his congregation at Wilton, at that season of the year. This new edifice, at Edgefield has recently been so much injured by extraordinarily tempestuous weather, as that the congregation have been deprived of its use.—We are called on to suffer with them, as brethren, and to do what we can towards their reinstatement in the worship of GOD, as a portion of our household of faith. St. Mark's Chapel, in the Sandhills, the summer resort of the congregation of St. Mark's, Clarendon, was consecrated in November. This chapel had been erected by the late Charles Richardson, Esq., of that parish; and, agreeably to his will and desire, has been handsomely finished and furnished by his heirs, and by them surrendered, by regular legal process, to the corporation of the parish, to be used for ever as a chapel for the assembling of the congregation, in the worship of GOD, according to the canons and liturgy of the Protestant Episcopal Church in the United States. We have been permitted also, in the course of GOD's kind providence, to set apart, in the same manner, to its destined uses, the new building erected in Charleston, in lieu of the first St. Stephen's Chapel, which had been destroyed by fire. The exertions of the pious members of the Church, who compose the Charleston Female Domestic Missionary Society, in aid of the Trustees, in procuring the funds necessary to this excellent work of Christian benevolence, is entitled to be had in honorable remembrance. Without this, to say the least, although some male members of the congregations of the city, and their ministers, lent, at the request of the trustees, their cheerful and efficient help, it must have been much longer before we had been given to see this house of GOD for the poor of our communion completed. To some of the ministers and congregations of our communion, out of the city, we are also indebted for help that deserves grateful consideration; especially those of Columbia and Beaufort. A new building has also recently been consecrated, in Prince Frederick's parish, on the Pedee. A very small number of liberal friends of CHRIST's kingdom have done this pious work. They are yet without a minister. The Rev. Mr. Fraser, and the Rev. Mr. Lance, occasionally hold divine service for them gratuitously.

The catechism for the use of instructers in religion, of the slave population, whether ministers, catechists, or others, having the permission and encouragement of owners, to give such instruction, has been finished, and will soon be committed to the press, and be ready for distribution. It is the result of much time and labor, given to it by the committee, who undertook it at my desire—and entitles them to the thanks of the Convention and the Church.—I have no doubt of its adaptation to the end contemplated, and am persuaded that the people, for whose benefit it is designed, through the judicious and patient use of this and other helps, may be effectually brought to such knowledge and obedience of the truth, as will make them acceptable subjects of the Redeemer's kingdom on earth, and heirs, finally, of his salvation. Whatever may be the discouragements which naturally attend this work of charity, experience has amply shown it to admit of being successfully prosecuted. Master and servant have, undoubtedly, alike been rendered the happier by it; nor is there any consideration opposed to its efficacy, but such as would equally forbid all attempts alike to give the Gospel to the ignorant and poor of our fellow-men.

It is gratifying to mention, while I am adverting to this subject, the happy degree of success which has attended the labors of the Rev. Mr. Young, in Grahamville, and in its vicinity, his successor, Mr. Dupont, Mr. Webb, in St. Luke's parish, Mr. Fowles, at Wilton, Mr. Thomas, in St. John's, Berkely, Mr. Glennie, in All Saints', Waccamaw, and Mr. Screven, on the Wateree, at the mission station, more especially consisting, as before mentioned, of the estate of the Messrs. Clarkson. The two last mentioned of these places, as well as St. John's, Colleton, whither Mr. Young has transferred his pious benevolence in this way, have been recently visited, and various evidence has been given me, by the excellent ministers employed at them, of the good effect resulting from their labors. Labors they very literally are. It is not easy to conceive in what exercise of the ministry, both the mind and body can be subjected to more fatigue and trial than in this.

In other instances, there has been great exertion of this benevolent zeal among our clergy. I have reason, indeed, to believe that, generally, they do all that circumstances will permit, to let the description of people in view experience the good influence of their office, as servants of Him who came to preach glad tidings of grace and salvation to the poor. Encouragement and facilities exist for some, which do not for all. The Rev. Mr. Boone, whom I have mentioned as serving at the church at Goose Creek, at my request, chiefly for the benefit of the neighboring plantations, has given a signal example of self-devoting zeal. During the whole of the summer months, he gave himself, at great expense of personal convenience, to this work—going on every Sunday from the city, a distance of sixteen miles, and after holding service for a large congregation of these people, and instructing them at the church and elsewhere, returning, as was necessary, in the evening. I regret, that with a disposition to be thus useful, in the ample field of missionary work which there is among ourselves, this esteemed minister could not be retained in the service of the diocese. Having destined himself to that of foreign missions, we have but to let our prayers go up for him, that wherever his lot of labor may be cast, the blessing of the spirit of grace and love may abide with him, to strengthen, comfort, prosper, and reward him.

Your committee on systematic charity, appointed at the last Convention, have done the duty assigned them; and the method reported by them has been adopted, with considerable success, in many places. It will be proper, for the sake of probably conveying the knowledge of it to some, who may not, otherwise, have been put in possession of it, to place the report of that committee on the journal of your present proceedings.

Your attention will be required to the alterations proposed by the last General Convention, in the constitution of the Church, and in the liturgy. They were laid before you, at our last State Convention, and may be acted upon, at this or the next, as may seem to you expedient.—Your decision on them must only be in season for the General Convention, to be held in 1838. The meeting of that body cannot be adverted to, without calling up in my own mind and yours the dispensation of Providence which has taken from among us the venerable and most excellent prelate, who had, for so many years, presided over one of its houses, and who, from the first organization of our Church, in these United States, had borne so prominent a part in all its business. To him, more than to any other individual, are we indebted, under GOD, for the so happy settlement of our household of faith and worship, in these United States in the enjoyment of so happy a degree of unity and peace. How painful were the apprehension that this unity and peace should not be as permanent as the honor of his beloved and revered name! Might not the journal of this first Convention of our diocese since his death, with propriety be made to record the sense which we collectively entertain of his excellences and services?

Nathaniel Bowen.

From the Utica Gospel Messenger.

Seventeenth Anniversary of the Bible and Common Prayer-book Society of the Central Part of the State of New York, held in Christ Church, Manlius, Onondaga county, July 12, 1837.

Evening prayer was read by the Rev. O. H. Smith, rector of Zion Church, Louisville, Otsego county, assisted in the lessons by the Rev. S. C. Davis, minister of St. Stephen's Church, New Hartford, Oneida county. The sermon was preached by the Rev. John C. Rudd, D. D.

Immediately after divine service, the honorable the President of the Society took the chair, and presented to the Society the following

ADDRESS.

My brethren, the officers, managers, and members of the Bible and Common Prayer-book Society of the Central Part of the State of New York,—when I reflect and look back to the first foundation of this respectable and important Society, of which we have the honor to be members, I find that at a meeting of a number of the inhabitants of the counties of Cayuga, Onondaga, Madison, and Oneida, convened at this church, pursuant to notice, on the 18th June, 1820, for the purpose of forming a society for procuring Bibles and Prayer-books for distribution, my late worthy and much lamented friend, the Hon. Morris S. Miller, of Utica, who patronized the undertaking, was placed in the chair, and presided at that meeting. After the formation of the constitution, when the meeting proceeded to the election of officers, the said Hon. Morris S. Miller was placed at the head of the Society, as president, and he continued so to the time of his decease. Happy would it have been for the interest of this Society, had it pleased GOD, in his providence, to preserve the life of this valuable man. He is gone from us, and the Society, in their partiality to me, have done me the honor to put me in his place, and have continued me several years in succession to preside over this respectable body, with talents and ability every way inferior to those possessed by my lamented predecessor. With pride and satisfaction to the breast of every person assembled here, it will be remembered that this Society was favorably noticed by the late great and good Bishop Hobart, who, from his bounty towards it, procured a liberal grant, which has put this institution on a respectable footing, calculated, with the arrangements that shall be gone into at this meeting, to do a great deal of good to our blessed Church, especially that part of it within the limits of that section of the diocese, where, by the formation of this Society, we have a controlling power. I fondly hope that measures will be now pursued by this Board that will advance the high standing, utility, and respectability of the Society.

My advanced age and infirmities will not probably again allow me the pleasure of meeting you; but you may rest well assured that I shall always feel a deep interest in the success and prosperity of the Society, and every thing that relates to the welfare of our Church, which has been constantly advancing in this country since the Revolution, under the auspices of the late venerable presiding Bishop White, to the glorious standing it has now attained. With pride and pleasure do I now recollect my early association with that amiable and good man. A more estimable character is seldom found in human shape; but he, with most of the men of our day, has gone to his rest, whilst I, by the mercy of GOD, am still spared, and allowed the inestimable privilege of participating with you, my friends, in measures having for their object the extension of that Church which is the comfort and blessing of us all. I have advanced far in the journey of life: the shadows of night gathering around admonish me that I shall ere long go hence, and be no more seen. Whilst, however, it shall please GOD to prolong to me the day, I would work; and I can assure you, my brethren, that the department of Christian enterprise in which we are now engaged holds a place very near my heart.

The Bible, and as a very successful auxiliary in the use and study of the Bible, the Book of Common Prayer, are to us an invaluable possession; and it surely becomes us, as those professing to be under the influence of the spirit of the Gospel of CHRIST, to be anxious and zealous to impart to others the blessings which we ourselves enjoy.

May GOD, by his good providence, be with us, prosper us, and bless us, in this and every good work; and when he shall see fit to call us out of this mortal state, may we each and every one of us hope for the blessed consolation of a well-spent life.

On motion of the Rev. J. C. Rudd, D. D.,

Resolved, That the thanks of this Society be presented to the venerable President for the address just delivered; and that he be requested to furnish a copy for publication in the Gospel Messenger, with the proceedings of this Society.

Resolved, That this Society would gratefully acknowledge the favor of a merciful Providence in continuing to us the life and example of their president, and in permitting him to preside on the present occasion.

(*To be continued.*)

Prayer-book and Homily Society.—The annual meeting of this society was held on the 4th of May, in the lower room at Exeter Hall; Lord Bexley in the chair. The meeting was well attended. The report stated that 15,213 Prayer-books and 30,073 homilies had been distributed in the course of the year; but that the expenditure had exceeded the income by 100*l*.

Further Notices of Episcopal Duties by the Assistant Bishop of Virginia.—It deserves to be mentioned, that whatever repairs have been put upon this house have been at the expense of the good and pious old man just mentioned, and a worthy gentleman of New York, whose matrimonial connexion often brought him to this part of Virginia. A large and excellent stove, which warms the church, was a present from the latter, and in the desk and pulpit the Bible and Prayer-books bear his name, J. Rogers, of New York.

The appointment next in order was at Farnham Church, which has been so much refitted, that, on this account, and because it is believed that none of the old churches were ever consecrated, it was, on Tuesday, set apart to the worship of God, according to the prescribed form of the Episcopal Church. A considerable congregation assembled on the occasion, and a sermon was preached by the Bishop, the service being read by the Rev. Mr. Francis McGuire, and the deed of consecration by the Rev. Mr. Nelson, the pastor of the congregation. This church was built more than one hundred years ago, and built in the best style and in the form of the cross. Its situation is pleasant and interesting, being on the main road leading from Richmond Courthouse to Lancaster Courthouse. What causes led to its early desertion and premature spoliation, and shameless profanation, the writer is unable to state, but it is said not to have been used for the last thirty or forty years. Thus deserted as the house of God, it became the prey to any who chose to spoil it. The extensive brick wall which surrounded the church and guarded the graves of the dead was torn down and used for chimneys, and hearths, and other purposes, all the country round. The interior gradually sunk into decay, and was taken away by piecemeal. For many years, it was the common receptacle of every beast of the field and fowl of the air. It was used as a stable, corn-house, and resort for hogs; and we should be glad to stop here, but we are assured that for years it was used as a distillery of poisonous liquor, and on the very spot where now the sacred pulpit stands, the vessel was placed, in which the precious fruits of heaven were concocted and evaporated into a fell poison, equally destructive to the souls and bodies of men, while the sacred marble font was circulated from house to house, on every occasion of mirth and folly, and used to prepare the materials for feasting and drunkenness, until at length it was found, bruised and battered, deep sunk in the mud of the cellar of some deserted house. But even that sacred vessel has been redeemed, and being carefully repaired, has resumed its place within the sacred enclosure. Although the very doors of the house had been enlarged by tearing away the bricks, in order to make a passage for the wagons which conveyed the fruits into the house, which were to be distilled into the instrument of death, and although the windows were gone and roof sunk into decay, the walls only remaining, yet were they so faithfully executed, as to bid defiance to storms and tempests, and to stand not merely as monuments of the fidelity of ancient architecture, but as signals from Providence, held out to the pious to come forward and repair their desolations.

These signals have not been held out in vain to some past friends of the Church of their fathers, in the parish of North Farnham. At an expense of about fourteen hundred dollars they have rendered old Farnham Church one of the most agreeable, convenient, and beautiful churches in the State of Virginia. It may also be mentioned, that the handsome desk, pulpit, and sounding board, now to be seen in Farnham Church, were once in Christ Church, Baltimore, when the Rev. John Johns officiated in the same. They were a present from the minister and vestry of that church, and few events could afford more pleasure to the congregation of Farnham than to see them again occupied by their former tenant, and to hear, from the lips of Mr. Johns, some of those eloquent appeals which have so often sounded and resounded from the same.

On Thursday, the 22d, he visited Northumberland C. H. in company with Mr. Nelson, and preached to a respectable congregation in the Reformed Methodist church of that place. But few Episcopal families are now to be found in this county. There were formerly three large brick churches in it, two of which are entirely gone, and the third will soon follow their fate, except speedy means of prevention be adopted. Wicomico Church is the name of the yet remaining one. This church was completed in the year 1771, not long before the Revolution, and the walls are still firm; yet the other part of the workmanship was so inferior to that of former times, that the vestry refused to receive it at the hands of the contractor. Its roof is now falling in, and the ceiling has given way some years since. Each of the bishops of Virginia have preached in this decaying house, though not without some apprehension. Its present condition is truly distressing. The doors and windows are gone. The firebricks which case the doors are gradually disappearing. Along the deserted aisles and in the pews of this large house, measuring seventy-five feet in either direction, may now be seen the carriage, the wagon, the plough, the fishing seine, lumber and barrels of tar and lime, and other implements of husbandry. The cattle have free admission to it, and the pavement of the aisles and even the slab which covers the remains of one of the ministers is concealed by dirt and rubbish. The old bell, which formerly summoned the neighbors to the house of God, is lying in one of the pews near the falling pulpit. In the deserted chancel you look in vain for the communion-table and the baptismal font, and there is too much reason to fear that these also are used for purposes far other than those to which they were originally consecrated and long applied. Some steps have recently been taken towards the repair of this large and venerable building, but whether it will be effected or not, is still doubtful.

The next appointment of the Bishop was on Friday, the 23d, at Christ Church, Lancaster. This was the day appointed to be observed by the Convention as a day of humiliation, fasting, and prayer, on account of the sins of the nation, the languor of the Church, and the present troubles of our land. No temple of religion and no spot in the Diocese could have been selected more in accordance with the solemn duties of that day, than the old and venerable church in which three of God's ministers were then convened. The Bishop preached a sermon adapted to the occasion, and then proposed that such as were minded to spend the day as the Church recommended should remain for some hours at that place in suitable religious exercises. A goodly number complied with the invitation, and after an interval of perhaps an hour, which was spent in surveying the building and the tombs within and around this ancient house of God, another service was performed, and a second appropriate discourse was preached by the Rev. Mr. Nelson, the service being read by Mr. Francis McGuire, the present minister of the parish.

The past history and present condition of this hallowed spot and temple deserve a more particular notice. The notice is derived from the memorials furnished by the house itself and the tombstones around and within it, and from the vestry-book of the parish, kept from the year 1665 to the year 1770, to which the writer of this article had access. The present church was built on the site of an older one, which was completed in the year 1670, under the direction of Mr. John Carter, the first of that name, and the great ancestor of all bearing it in Virginia. By the side of the chancel is a large marble slab on which are the names of John Carter, his three wives, and several children, who all died before him and were buried in that spot.

This church being too small for the increasing population, a larger one was meditated, and some change in its location was talked of, when Mr. Robin Carter (since known by the name of King Carter) generously offered to build one at his own expense, saying, that in consequence of his large possessions, increasing family, and number of tenants, he had intended for some time to build a large one for the parish. The offer was cheerfully accepted, and the present house was completed about the time of Mr. Carter's death—that is, about the year 1731—and to this day exhibits one of the most striking monuments of the fidelity of ancient architecture to be seen in our land. Very few, if any repairs have ever been put upon it. The original roof and shingles now cover the house, and have preserved in a state of perfection the beautiful arched ceiling, except in two spots, which have within a few years been stained by the rain, which has leaked through two of the gutters where the shingles have rotted. Except in the gutters, the shingles, though more than a hundred years old, appear to be good. The walls of the house are three feet thick and perfectly sound. The windows are large and strong, and probably two-thirds of the glass yet remain. The pews are of the old fashion, high backed, double, and very firm. A very large one near the altar, and opposite the pulpit, together with the whole north cross of the house, was specially reserved by Mr. Carter for the use of his family and dependants in all time to come; and it deserves to be noticed, that in addition to the high backs, which always concealed the family, and prevented any of them from gazing about while sitting or kneeling, a railing of brass rods with damask curtains was put around the top of the pew, except the part opposite the pulpit, in order, it is believed, to prevent the indulgence of curiosity when standing up. These rods and curtains remained it is said until a few years since, and some relics of them are probably to be found in possession of neighbors or relatives at this time. In further evidence of the fidelity with which this house was built, it may be mentioned that the pavement of the aisles, which is of large freestone, is now solid and smooth as if it were the work of yesterday. The old walnut communion-table still stands firm and unimpaired, and not a round from the railing around it is gone, or even loose. The baptismal font, the largest and most beautiful ever seen by the writer, is still there; and what will scarce be credited, the old cedar dial post, with the name of Robin Carter and the date of 1702, and which was only removed a few years since from its station without the door, where it was planted in the ground, is yet to be seen in its place of security under the pulpit. In such a house, surrounded by such interesting memorials, it was delightful to read the word of God and the prayers of the Church from the old desk, and to pronounce the Commandments from the altar near which the two tables,—the Creed and Lord's Prayer,—are still to be seen in large and legible characters, and then to preach the word of life from the high and lofty pulpit, which seemed as it were hung in the air. Peculiarly delightful was it to raise the voice in such utterances in a house whose sacred form and beautiful arches seemed to give force and music to the feeblest voice, even beyond any other building in which the writer has ever performed or heard the hallowed duties of the sanctuary.

The situation of this church, though low and surrounded on two of its sides by woodland, is not without its peculiar interest. A few acres of open land, with some very large trees, chiefly spreading walnuts, furnish room for the horses and vehicles of those who attend it. An old decayed brick wall, with some graves and tombstones around the house, add no little to the scene. Among the latter, at the east end of the church, are to be seen in a neat enclosure recently put up, the tomb of Robin Carter, the builder of the church, and his two wives. These are probably among the largest, if not the very largest, heaviest, and richest tombstones in our land. A long Latin inscription is to be seen on that of Mr. Carter, which will perhaps be furnished for publication. While the tomb of the husband is entire, those of his two wives appear to have been riven by lightning, and are separating and falling to pieces. Such is the testimony of the neighbors concerning them. It is pleasing to know that a considerable sum of money has been raised for repairing this remarkable building, and that a generous portion of it has been contributed by some of the descendants or connections of the descendants of the original builder, who, though residing at a distance from the spot, possess the land surrounding it, and have given the best assurance to the few remaining families of the church that it shall ever be continued for its original and sacred purposes.

A few facts taken from the vestry-book of this church may not be uninteresting to the reader.

The first five ministers of it continued for more than one hundred years. Their names were Benjamin Dogget, Andrew Jackson, Holt, Bell, and Currie. The second of these was unable to write his name, but, as was the case with some of the vestry, made his mark. Mr. Jackson was never Episcopally, if in any way, ordained, but must have been a pious and good man, much beloved by the people, for at the time that the Governor, who stood in the place of the Bishop, required a compliance with the statute on this subject, the vestry appeared unwilling to part with him though without orders or education

In those days, not only the care of the poor, the provision for the ministers, and the preservation of roads and lines devolved on the vestry, but the morals of the parish seem to have been committed to their custody; for on one occasion it appears that the wardens fined a person 750 pounds of tobacco for profane swearing, which was afterwards reduced to one-half on account of the poverty of the offender.

Mr. Robin Carter appears to have always been the senior warden of the parish, and his name is ever first on the list of the vestry, even before that of the minister.

In looking over the names of vestrymen for the past century, we recognise many well known to us at this day. The Carters, Taylors, Brents, Balls, Stephens, Lees, Turburvilles, are often to be seen.—*Southern Churchman.*

The Society for Promoting Christianity Among the Jews held its 29th anniversary at Exeter Hall, on the 5th of May, Sir T. Baring in the chair. From the annual report it appeared that more than 14,500*l.* sterling had been received—the largest amount received in any year since the commencement of the Society.

British Magazine.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—*Putnam county.*—Thursday, July 27, consecrated St. Philip's Church, Philipstown, and admitted its minister, the Rev. Henry L. Storrs, Deacon, to Priests' Orders. The instrument of donation was presented, in behalf of the vestry, by the Hon. Harry Garrison, churchwarden, and read by the minister. The sentence of consecration was read by the Rev. John Brown, rector of St. George's Church, Newburgh, Orange county; who also read the morning prayer, assisted by the Rev. Thomas Warner, Chaplain and Professor in the United States Military Academy, West Point, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Richard Cox. St. Philip's is the second of the old churches of this diocese erected long before we had bishops, which, on undergoing essential alterations and repairs, have been made subjects of the prescribed solemnities of consecration.

Dutchess county.—Friday, July 28, consecrated St. Paul's Church, Poughkeepsie. The instrument of donation was presented to the Bishop, in behalf of the vestry, by John Delafield, Esq., senior warden, and read by the rector, the Rev. Frederick W. Hatch. The sentence of consecration was read by the Rev. Mr. Brown, and the morning prayer by the Rev. John Reed, D. D., rector of Christ Church, assisted by the Rev. James Milnor, D. D., rector of St. George's Church, New York, who read the lessons; and the sermon preached by the Bishop.

Montgomery county.—Tenth Sunday after Trinity, July 30, consecrated St. Ann's Church, Port Jackson. The instrument of donation was presented, in behalf of the vestry, by Dr. Abraham Pulling, churchwarden, and read by the Rev. Timothy Minor, the missionary there. The sentence of consecration was read by the Rev. William Tatham, missionary at Fairfield and Norway, Herkimer county, and the morning prayer read by the Rev. William B. Thomas, rector of Christ Church, Duanesburgh, Schenectady county, assisted by the Rev. Joseph Ransom, rector of St. John's Church, Johnstown, who read the lessons; and the sermon preached by the Bishop.

In the afternoon confirmed 2 in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county.* Tuesday, 8, Grace Church, *Rochester.* Thursday, 10, Christ Church, Lockport, *Niagara county.* Saturday, 12, Auroraville, *Erie county.*

Twelfth Sunday after Trinity, August 13, *Buffalo,* ordination, A. M., confirmation, P. M. Tuesday, 15, Forrestville, *Chautauque county.* 16, Westfield. Friday, 18, Hunt's Hollow, *Allegany county.*

Thirteenth Sunday after Trinity, August 20, Angelica. Tuesday, 22, Hammond's Port, *Steuben county.* Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county,* ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county,* consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. 29, Richford, *Tioga county,* 4 P. M. Friday, September 1, Constantia, *Oswego county.*

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county,* ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P. M. 5, Mount Upton. 6, Otego, *Otsego county.* 7, Delhi, *Delaware county,* ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany.* 11, St. Paul's Church, *Troy.* Wednesday, 13, *Hudson.* 14, Athens, *Greene county.* 15, Catskill. 16, Redhook, *Dutchess county.*

Seventeenth Sunday after Trinity, September 17, A. M. Ulster, *Ulster county,* [illegible] Tuesday, 19, Hyde Park, *Dutchess county.* 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county.* Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county.* 27, Peekskill, *Westchester county.* 28, Haverstraw, *Rockland county.* Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county.* 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Convention of Maine.—The Eighteenth Annual Convention of the Episcopal Church in the State of Maine met in Trinity Church, Saco, on Wednesday, June 7. Divine service was held in the church previous to the organization of the Convention; when morning prayers were read by the Rev. Joel Clapp, and a sermon preached by Rev. John W. French, after which the holy communion was administered. Rev. Joel Clapp was elected President of the Convention, and Hezekiah Packard, Secretary.

Rev. Mr. French offered the following resolution, which was accepted.

In consideration of the present wants of the Church in Maine, and the necessity of having so soon as it is practicable the requisite number of parishes for the election of a bishop,

Resolved, That a committee be appointed whose duty it shall be to take immediate measures for securing two or more missionaries for the missionary stations in Maine, and to report at the next meeting of the Convention.

Rev. Messrs. French and Horton were appointed said committee.

Standing Committee for the ensuing year: Rev. Messrs. Clapp, Horton and French, and Dr. Merrill, R. H. Gardiner, Esq., and Samuel Batchelder, Esq.

Delegates to the General Convention. Rev. Messrs. French, Horton, Clapp, and Millett, and Dr. Merrill, R. H. Gardiner, Esq., Phineas Pratt, Esq., and D. T. Pierre, Esq.

The next Convention will be held in Bangor on the first Wednesday in June, 1838.—*Episcopal Rcorder.*

African School.—We were delighted with a visit to this interesting and important institution at Halifax, founded by the bishop about two years ago, for the benefit of colored children, and which has, so far, succeeded beyond the expectations of its most sanguine friends. Perhaps no part of the population of this province had been more neglected, as respects moral and religious culture, than those for whom this school is designed. But now, it is most gratifying to know, that those who before were growing up in idleness and vice, receiving only such an education as the streets of a dissolute metropolis usually affords, are daily trained in such a manner, as under the Divine blessing, may make them useful members of society here, and heirs of eternal glory hereafter.

The school was examined on Monday, the 22d May, in presence of the archdeacon and several of the clergy; and all seemed highly pleased at the proficiency of the scholars. Their reading would have done credit to the fairest in the land; and their answers in Bible history would have been honorable to students in theology of greater pretensions. In short, evidence most convincing was afforded that whatever may be the outside covering of the head, the interior can be, and has been, furnished with sound and useful knowledge. The greatest credit is due to Mr. Gallagher, the conscientious master; and to Mr. Inglis, who has bestowed much time and pains on the superintendence of this school, where he enjoys the gratification of seeing already the fruits of his gratuitous labor. A class of adult colored persons meets him each Monday evening in the school, for instruction in reading and in the Scriptures. The singing is very attractive.

But of all the interesting objects in this most interesting establishment, we were most deeply affected by witnessing the blessing of education imparted to a boy entirely blind. His answers *memoriter* were excellent, but besides, we had the pleasure of hearing him read for himself on one of those books with raised letters, which are among the blessed inventions that God has communicated to the present age. Surely none of the great discoveries in the arts and sciences is more truly the subject of delight to a reflecting mind than this, by which the eyes of the blind are opened. We understand that a complete apparatus for an infant school has just been received from London, a present from a female society there for the improvement of the African race.—*Colonial Churchman.*

Bible and Prayer-book Society.—We had the gratification of witnessing a good attendance upon the anniversary of the Central Bible and Prayer-book Society, which was held in Christ Church, Manlius, on the 12th. The proceedings will be found in our present sheet. It was a truly gratifying circumstance, that our long-valued friend, the venerable president at the age of more than fourscore years, was present to occupy the chair. The respectable audience attending the religious services remained through the subsequent transactions of the Society. The Rev. Messrs. Jones, Proal, Pound, and Davis, and H. C. Van Schaack, Esq., offered interesting remarks and related incidents well calculated to engage the attention and to show the advantage of a wide circulation of the liturgy. It is sincerely to be hoped that the resolution offered by the secretary will secure an early notice and regard, that the efforts and desires of the Society may be well sustained. We give this week the address of the president, and the sermon will be published in a few weeks.

Utica Gospel Messenger.

Clerical Changes.—The Rev. Henry S. Atwater has discontinued his services in Emmanuel Church, Little Falls, and accepted a call to the charge of St. John's Church, Mount Morris, Livingston county, to which place he has removed with his family during this week.

The Rev. Mr. Engle has taken charge of Trinity Church, Fayetteville, Onondaga county.

The Rev. Henry Gregory, late missionary to the Menomonees, has returned to take charge of his old parish of Calvary Church, Homer.

Utica Gospel Messenger.

Diocese of New Jersey.—The Rev. Edward G. Prescott, deacon, has accepted an invitation to the rectorship of St. John's Church, Salem.

Missionary.

From English Papers.

The Rev. Francis Trench, curate of St. Giles's Church, Reading, has at his sole expense purchased ground and erected a church in that place, expending the amount of 3000*l.* sterling.

The Bishop of London lately stated at a consecration, that since his elevation to that see, in 1828, he had consecrated seventy new churches, forty of which were in the city of London.

At a meeting of the Christian Knowledge Society, held in London in May last, it appeared that the receipts of the past year had been a trifle less than 81,000*l.* sterling—that upwards of two millions of books and tracts had been published in the same time.

The Prayer-book and Homily Society have distributed in the year ending at the anniversary, May 4, upwards of 15,000 Prayer-books, and more than 30,000 homilies.

A pious lady of the Church of England has lately died, leaving a bequest to the Church Building Society of *one hundred thousand pounds.* Northampton is one of the towns favored with a share of this noble benefaction.

Ibid.

From the British Magazine.

Australia.—The last number presented no very pleasant picture of things in the colony of Australia, as far as the disposition of the government went. But since that, letters have arrived, which give one or two more cheering features. An act of council has passed to the effect, that wherever 300*l.* are raised for the erection of a church and parsonage, the government may advance the same sum; that if one hundred adults sign a declaration of their wish for a clergyman, a salary of 100*l.* may be given; if two hundred, a salary of 150*l.*; and if five hundred, a salary of 200*l.* Already nine clergymen are wanted; and, surely, the call will not be made in vain.—The secular motives are assuredly not strong, and yet there is nothing like destitution. In these cases, it would be desirable to have a person capable of keeping a school, in conjunction with his clerical duties; and, in most of the cases, the population is such, as to give 150*l.* as the salary, with the house and a little glebe land.

Besides this, the bishop has formed a joint committee of the Society for Promoting Christian Knowledge and Propagation of the Gospel, to which the subscriptions have been so liberal as to do the highest honor to the colony. The annual subscriptions are 862*l.*, which is *very large;* the donations for general purposes 210*l.*, and those for special purposes 2,005*l.*

On Tuesday, April 14, the new Episcopal chapel, at Moulsham, was consecrated by the Bishop of London, who, in the course of his sermon, noticed the good effect which had been produced where new churches had been built, and remarked that there was no sure remedy against crime but religion. Government might legislate, but on the zeal and diligence of the clergy, under God's blessing, must depend our ultimate security. In noticing the grants which had been made by the legislature for new churches, his lordship asked if the same good could have been effected by expending the money on public works. His lordship also stated, that of seventy new churches which he had consecrated, forty were in the Diocese of London, and eleven in the county of Essex.—*Times.*

A clergyman, who, for the usual reasons, resigned about two years ago, a valuable benefice, in which he was doing great good, has very lately returned to the Church of England, having given the dissenters, whom he joined, a fair trial, and found them more distinguished for ignorance and intolerance, and the servility they expected from their ministers, than the soundness of their faith, the superiority of their forms, or the conscientiousness of their practice. The meeting which the clergyman occupied is now a Sunday school under the Establishment.

We can vouch for the above fact, and are acquainted with the clergyman's name.—*Ed. Cam. Chron.*

The 16th of May having been appointed to present an address to the Bishop of London, on the occasion of his lordship resigning the Episcopal charge of this portion of the diocese, in consequence of its being annexed to the Diocese of Ely, nearly sixty of the clergy of the county assembled at the George Inn, at Buckden, where they were met by the Rev. Dr. Hollingworth, the archdeacon, and at two o'clock proceeded in a body to the palace, where they were received with that urbanity and kindness which so eminently characterize the present diocesan of this see. The venerable the archdeacon then read an address, which was signed by nearly all the clergy within the county. (There is not room, unfortunately, for the Bishop's excellent and feeling reply.) At the close of the address, his lordship led the way to the ancient dining-room of the palace, where his visiters partook of an entertainment prepared for the occasion; and after once more renewing their sentiments of regret (in this case most sincerely felt) at the approaching dissolution of their spiritual connexion with his lordship, took their leave and departure.—*Cambridge Chronicle.*

Entertainment to the Bishops at the Mansion House.—On the 19th of May, the Lord Mayor, several of the aldermen, and the sheriffs, went to Bow church, to hear a sermon from the Lord Bishop of Durham, on the subject of the propagation of the Gospel in foreign parts. After the church service concluded, his lordship gave a grand dinner at the Mansion house. The toast of "Church and King" having been drunk with great applause, the Lord Mayor rose to propose the health of the Archbishop of Canterbury, in doing which he mentioned that he most reverend prelate was entitled to the respect and admiration of every adherent, admirer, and member, of the Christian Church.

The Archbishop of Canterbury returned thanks in the most cordial manner; and concluded his speech by proposing the health of the Lord Mayor.

His lordship, in returning thanks, assured the company that he should do all in his power to promote all the charitable institutions in the city. He then proposed the health of the Bishop of London, and expressed an ardent hope that the most reverend prelate would be fully enabled to accomplish the great object he had in view, of increasing the places of worship, by which the glory of God would be promoted, and the happiness of mankind increased.

The Bishop of London said that he felt particularly happy at the manner in which his health had been drunk, especially as those who had done him the honor were members of the corporation with which he had been connected for seventeen years, and were, as a matter of course, so well qualified to judge whether he had deserved the approbation he had received. He felt particularly gratified, too, at the manner in which his name had been associated with the grand object which he was so anxious to carry into execution, and he trusted that the means of effecting it would speedily be supplied. He took that opportunity to thank the corporation of London for the 500*l.* which they had voted in aid of the plan; but he would also take the liberty of stating that many members of that body were blessed with affluence, which made it peculiarly incumbent upon them to contribute liberally from their private resources. He was sure he should be pardoned for saying that the city had not done its duty. (Hear, hear.) It was his hope to build fifty churches, and notwithstanding the liberality of the contributions already made, there was not funds sufficient to build fifteen. If the city of London, however, would set the example, that example would, he was persuaded, be most extensively followed.—The citizens upon whom the gifts of Providence had been showered, could not make a more appropriate return than by aiding in the great work of disseminating the word of God. His lordship then proposed the "health of the lady mayoress."

The party broke up at eleven o'clock, highly gratified at the very elegant entertainment.

Times.

Christian Knowledge Society.—At the May meeting of this society, which was unusually well attended, the Bishop of Bangor was in the chair, and the Bishops of Llandaff, Hereford, Ripon, and Salisbury, were also present. The secretary read an abstract of the auditor's report for the past year, by which it appeared that the receipts had amounted to 80,942*l.* 17*s*, 8*d.*, being an increase of about 150*l.* The expenditure had been 109,440*l.*; but the society had, during the past year, expended 40,000*l.* in the purchase of stock. The number of Bibles and Testaments published during the year had been upwards of 187,000*l.*, and the whole number of tracts and books more than 2,000,000. A long discussion took place on the appointment of the Tract and Standing Committees.

King's College.—We are happy to find that 200*l.* a year have been granted by the untiring benevolence of the Society for the Propagation of the Gospel, for reopening the Divinity Scholarships at King's College.

Colonial Churchman.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Colton, Rev. Calvin, 9 Murray street.
Cooke, Rev. James W., 23 Cliff.
Cox, Rev. Richard, 99 Laurens.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 58 Lispenard.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 186 Canal street.
Mills, Rev. George, 349½ Bowery.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending August 3, from the following persons, viz:

Rev. D. Babcock—Postmaster, Mobile—E. F. Griffing, 2—F. Randall—Postmaster, Watertown—Postmaster, Montreal—Sidney Babcock, with remittance.

Received by the Gen. Prot. Episc. S. S. Union. Rev. John Brown—Rev. N. E. Cornwall—A. E. Miller—Thomas Latimer—Rev. Robert B. Croes—Rev. J. F. Philips, with remittance—Postmaster, Houlton—Rev. D. H. Short—Miss Anna B. Shaw—Rev. Wm. Watson—Geo. W. Donohue, with remittance.

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The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

THOMAS BROWNING, Treasurer, 77 Maiden lane, or
THOMAS C. BUTLER, Agent, 28 Ann st., up stairs.

August 6.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, Ch'n.,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,

} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
[illegible]	[illegible]
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
July 29. 28 Ann street, N. Y.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

POETRY.

TO PATIENCE.

Unawed by threats, unmoved by force,
My steady soul pursues her course,
Collected, calm, resign'd;
Say, you who search with curious eyes
The source whence human actions rise,
Say, whence this turn of mind ?

'T is patience—lenient goddess, hail!
O let thy votary's vows prevail,
Thy threaten'd flight to stay!
Long hast thou been a welcome guest,
Long reign'd an inmate in this breast,
And ruled with gentle sway.

Through all the various turns of fate,
Ordained me in each several state
My wayward lot has known,
What taught me silently to bear,
To curb the sigh, to check the tear,
When sorrow weighed me down ?

'T was patience—temperate goddess, stay!
For still thy dictates I obey,
Nor yield to passion's power;
Though by injurious foes borne down,
My fame, my toil, my hopes o'erthrown,
In one ill-fated hour.

When, robb'd of what I held most dear,
My hands adorn'd the mournful bier
Of her I loved so well;
What, when mute sorrow chained my tongue,
As o'er the sable hearse I hung,
Forbade the tide to swell ?

'T was patience!—goddess ever calm!
Oh pour into my breast thy balm,
That antidote to pain;
Which flowing from thy nectar'd urn,
By chemistry divine can turn
Our losses into gain.

When sick and languishing in bed
Sleep from my restless couch had fled,
(Sleep which e'en pain beguiles,)
What taught me calmly to sustain
A feverish being rack'd with pain,
And dressed my looks with smiles ?

'T was patience!—heaven descended maid!
Implored, flew swiftly to my aid,
And lent her fostering breast;
Watch'd my sad hour with parent care,
Repell'd the approaches of despair,
And soothed my soul to rest.

Say, when dissever'd from his side,
My friend, protector, and my guide—
When my prophetic soul,
Anticipating all the storm,
Saw danger in its direst form,
What could my fears control ?

'T was patience—gentle goddess, hear!
Be ever to thy suppliant near,
Nor let one murmur rise;
Since still some mighty joys are given,
Dear to her soul the gifts of heaven,
The sweet domestic ties.

Frances Sheridan.

MISCELLANEOUS.

From the Young Ladies' Friend.

BEHAVIOR TO PARENTS.

You whom I address are yet young; whatever may have been your education, you are yet young enough to re-educate yourselves; you have hearts capable of being touched by the beautiful, the true, the sublime; you feel reverence for God and the things that belong to religion; but you have not, perhaps, considered how the same sentiment is connected with other [illegible] whom you have read, you have found filial piety and reverence for the aged treated as indispensable qualities in a virtuous character, whether heathen or Christian; but you may never have reflected on the indications which you give of the want of it in your own. If then your conscience tells you that you are guilty of those faults of manner, which I have described as but too common in our society, you may be sure that your feelings of reverence need quickening and cultivating; and if you would escape becoming the harsh, ungraceful character which grows out of such delinquency, you must reform your manners.

It is to be feared, that some young ladies think themselves excused from the duty of filial reverence, because they are more highly educated than their parents; they have more knowledge, more refinement, and therefore they may dictate, contradict, and set up their judgments in opposition to their fathers' and mothers'. But this is a great mistake; no superiority of culture can change the relation of child and parent, or annul the duties that grow out of it. The better your education has been, the more cause for gratitude to those who have procured for you this blessing; the higher the culture, the more you are bound to perform well all the duties of life; the greater your refinement, the more perfect should be your manners towards your parent; the more your influence is needed in the family, the more important it is, that you should not impair it by such faults as the uneducated can judge of, as well as the most cultivated. There is, besides, a great meanness in turning against your parents the weapons which their kindness has put in your hands. The acquirements of their children often make parents feel their own deficiencies very painfully; and nothing but the most respectful behavior, on the part of the offspring, can lessen the mortification, and convince them that, apart from all such adventitious circumstances, they have undeniable claims to the love and reverence of their children.

Nothing can justify the want of respect in the manners of children to parents, of pupils to teachers, of the young to the aged; not even faults of character in the individuals claiming such deference and regard. It is due to yourself to treat the relation with respect, and the more perfectly proper your manners are, the greater will be your influence.

There is nothing in the whole circle of domestic relations so lovely, so pure, so honorable to both parties, as the respectful, affectionate, and confidential intercourse of some young women with their parents.

So much of safety and happiness is gained by being open and confidential with the natural guardians of your youth, that it is worth while to make some sacrifices to it of momentary repugnance and fastidiousness of taste.

A young lady of my acquaintance kept her parents ignorant of a marriage engagement she had entered into, because she was afraid her mother would shock her refinement by talking to her about being *courted;* and I fear there are many concealments made from mothers for no better reason.

Parents are generally more ready to sympathize with their daughters, than their young hearts imagine. The shrinking timidity which accompanies youthful feeling often renders you unnecessarily afraid to open your minds to them; but let the effort once be made, and however it may be received, you will find yourself relieved from all the additional perplexity which belongs to concealment, sustained by the sense of well-doing. The degree of confidence, however, which subsists, must depend upon the characters of the individuals; and where it is not very great, you may be justified in not communicating such matrimonial overtures as you are resolved to reject; but I cannot imagine a case, in which you are not bound to inform your parents of such offers as you incline to accept, and to consult them before you engage yourselves.

It may not always be in your power to prevent your feelings being known, before you seek their advice; but it should be an avowed principle of your life, that you will never marry without the consent of your parents, nor merely to please them. Never marry a person because you are indifferent to him, and your parents urge it upon you as a desirable match; this is a breach of integrity, and the penalty will be yours, not theirs.

The sympathy you will so often need from affectionate parents, you must abundantly repay, or you will become selfish and exacting. If you would be the friend and companion of your father, as every daughter should endeavor to be, you must enter into his feelings and views, you must take an interest in his concerns, talk of the subjects that he talks of, read or listen to the news of the day, be somewhat acquainted with his politics, and learn of him the principles on which business is conducted, and of which women are generally too ignorant.

With your mother, you are called upon to sympathize most tenderly, in all the daily cares and perplexities of life; and when her self-sacrificing spirit would fain save you from partaking in her anxieties, and strives to preserve your young spirit free from care, let it not be so.—You will be all the better for sharing her labors, and relieving her of some of her cares, and when you have done your utmost, great are the burdens that still must rest on the mother of a large family; let your feelings, therefore, be ever on the alert, to sympathize where you cannot relieve. Let her over-tasked frame and exhausted spirit revive, if possible, under the soothing influence of a daughter's watchful sympathy and cheerful co-operation; for there are no such unpitied martyrs as the mothers of large families, who perform faithfully their duties, and are worn out in the service. Daughters may do something to delay the sacrifice, and it justly behooves them to see that they do not hasten it, by their careless self-indulgence, by inattention to their mother's feelings, and to the true state of her case.

Daughters are apt to think that their mothers lay too great stress upon trifles, and perhaps they do; but this you cannot prevent; and since that is important to them, which appears a trifle to you, is it not better to please them in it, than to add the weight of a feather to their over-burdened minds? Nothing should be considered a trifle which adds to a mother's cares. Even setting up your chair is a duty, if it saves her the trouble of doing it.

If your heart and your manners are right towards your parents, you will behave with proper respect and consideration towards their guests, paying them those little attentions which become your age and theirs, never appearing impatient of their presence, but deriving all the good you can from their experience of life. However uninteresting some of your mother's guests may be to you, never sit apart and read in their presence, as that is a breach of good manners, but occupy yourself with your needle, and be ready to wait upon them as occasion arises.

If you have brothers, or sisters, or young companions, in the same room, be very careful that your conversation does not interrupt that of your elders; speak in an under tone, and do not indulge in laughter, as that is disrespectful to your mother's guests, and might be mistaken for laughing at them, which would be the grossest rudeness. If they join in your youthful talk, do not become silent, or in any way give the impression that they have spoiled your conversation; but, even if that should be the case, receive their advances politely, and be assured you will gain more by this self-government, than you can lose by the interruption of the most agreeable conversation.

If you happen to be alone in your mother's parlor when a friend of hers enters, who is a stranger to you, you should rise to receive her, as if you were the mistress of the house; place a chair for her, and enter into conversation with her, till your mother appears, when you may quietly withdraw, unless she so introduces you as to indicate her wish that you should stay and make the acquaintance.

In meeting your elderly friends in the street, look at them enough to give them the opportunity of recognising you; and if they do so, return their salutation respectfully, not with the familiar nod that you would give to one of your own age. Never remain sitting, whilst your elder is standing before you and talking to you. Nothing is a greater mark of disrespect and ill manners. Never lounge on a sofa or rocking-chair, whilst there are those in the room whose years give them a better claim to that sort of indulgence.

There is something so graceful and appropriate in the deference which youth pays to age, that if it were not a Christian duty, it should be insisted upon as a matter of good taste. I asked a gentleman once, if he did not think Miss C. very pretty and lady-like;—"I used to think so," was his reply, "but I saw her treat an old gentleman rudely, and she has never looked pretty to me since." I often think of this, when I see young girls just coming out into society, pushing themselves before their elders, elbowing their way to the supper table before wives and matrons, accepting the attentions of elderly gentlemen as if they were conferring, instead of receiving favors, and treating the first dignitaries of the land as carelessly as they would their own schoolmates.

From the Christian Review.

LIFE OF JOHN ELIOT.

It was on October 28, 1646, that Eliot, in company with three others, after having given notice of their intention, made his first visit to the wigwams of the Indians. The blessing of Heaven was implored upon the enterprise, and the pious company set out to hold probably the first meeting for Christian worship ever witnessed among the wild haunts of the savages of New England. The interview took place at the wigwam of Waban, an influential Indian, who had become known among the English at a spot called Nonantum, a name "which had been given to the high grounds in the north-east parts of Newton, and to the bounds of that town and Watertown." The services of this meeting consisted of prayers and a sermon from Eliot, in which he explained some of the leading truths of religion, repeated the Ten Commandments, and impressed upon his hearers the high sanctions with which they had been delivered to man. At the close of these services the natives proposed such questions as the occasion and his discourse had suggested to their minds.

This was succeeded, at intervals of various lengths, by three other meetings, of a similar character, and held at the same place. In this intercourse with the Indians, Mr Eliot was successful in gaining their goodwill, while at the same time he instructed them in the truths of the Gospel, and impressed them with the superiority of civilized society. The following are specimens of the questions proposed on different occasions after our evangelist's instructions. Some of them are interesting only as they show the gropings of the human intellect amidst its first lessons of moral truth; while others contain, shadowed forth in a rude form, the elements of some of the dark and difficult problems that have perplexed the inquirers of every age. After a lecture from Ephes. ii. 1, they ask,

"What countryman was Christ, and where was he born?

"How far off is that place from us here?

"Where is Christ now?

"How and where may we become acquainted with him, as he is now absent from us?"

At another of their interviews they inquire,—

"If a man should be enclosed in iron, a foot thick, and be thrown into the fire, what would become of his soul? Could his soul come forth thence, or not?

"Why did not God give all men good hearts, that they might be good? And why did he not kill the devil, that made all men so bad, God having all power?

"How shall we know when our faith is good, and when our prayers are good prayers?"

These four meetings are sufficient almost to make Nonantum holy ground, for they were the beginnings of that enterprise to which Eliot devoted a large portion of his remaining days, and which shines in our history as the morning star of American missions.

He very soon began to devote himself to labors for their civil as well as their religious welfare. He early established among them a school, and proposed to them plans for a social organization. The Indians, with Waban for their leader, are soon found receiving from the colony a grant of land for a settlement, and framing laws for the regulation of their infant state. Mr. Eliot supplies them with some of the simpler implements of husbandry, and urges upon them such inducements to labor as would address themselves to the limited perceptions of a savage. Their first enactments relate to the promotion of cleanliness, decency, industry, and good order, and are preserved, as curious specimens of savage legislation, and interesting illustrations of the manner in which a people take their earliest steps in civilization. Their new society prospers; they open a profitable traffic with the towns of the colony, and at length breathe the spirit of industry and begin to emulate the conveniences of civilized life. Thus was begun at Nonantum a settlement of *praying Indians;* for by this very appropriate appellation were Eliot's converts to Christianity designated.

Another place for religious meetings was at Neponset, within the limits of the present town of Dorchester. The instruction and civilization of the natives at these two places seem to have been begun and carried on nearly simultaneously. Our limits forbid that we should extract the sketch which the biographer presents of the operations at these places. It is not a little entertaining, from the singularity of its incidents, while at the same time it impresses us most deeply with the difficulty with which great truths are let into the mind of rude and barbarous man.

For more than a year, the labors of this devoted philanthropist had been confined almost exclusively to the immediate neighborhood of his own home. He had seen the mission prosper around him. The most formidable barriers to the accomplishment of its objects were beginning to yield. He had gained a knowledge of the language, the customs, and character of the Indians, that inspired him with confidence, and induced him to extend the sphere of his pious labors to more distant places. His fame, too, had spread to remote regions, and to tribes little known to the people of Boston and its vicinity. Many a wild hunter had been stayed in the chase, and many a wigwam's circle in the distant wilderness had been made to wonder by the story of Eliot's religion and of his praying Indians.

In the years 1647–8, he made several visits to Concord, Pawtucket, on the Merrimac, and to Yarmouth, on Cape Cod, accompanied in some by friends belonging to the colony, in others by his Indian converts. To us, who now see New England crossed by so many post-roads and railroads, and who look upon the places visited by Eliot as almost in our immediate neighborhood, there is no small difficulty in conceiving the weariness and privation that must have attended his journeyings. They were made through an almost pathless forest, over rivers without bridges, and often swollen by the heavy rains, amidst the cold and storms of winter, and the exhausting heat of summer, and were often brought to a close at evening, not amidst the comfortable homes and cheerful hospitality of a civilized community, but amidst the squalid poverty and wretched hovels of the Indians, where he rarely found "even food and drink of which he could partake." He was sometimes invited to visit the sachems of remote districts, and rarely declined the invitation, when any good seemed likely to be accomplished by the visit, however perilous and wearisome might be the journey it required.

Hitherto, the apostle to the Indians had persevered in his pious enterprise almost unaided and alone. The approbation and sympathy of the philanthropic men of the colony, both of the clergy and the people, had indeed been often expressed, but the burden of the enterprise, both of its cares and its toils, had rested almost entirely upon his shoulders. The time, however, had now come, when other laborers and means greater than he could command, were needed for its prosecution. Indeed, such was the poverty of New England at that period of her history, that probably all the settlements within her borders were scarcely able to furnish the comparatively slender contributions necessary for the consummation of Eliot's plans. The trifling appropriation of ten pounds by the General Court of Massachusetts is the only aid from the colonial government of which his biographers make mention. It was to the mother-land, that the good man turned for the aid he needed. Tracts of various kinds, containing accounts of the progress of the Gospel among the Indians, had been sent to England, and had excited no little attention. Some of these papers were at length published in London, prefaced by some of the eminent clergymen of the metropolis, with two epistles, one addressed to Parliament, and the other to "the godly and well-affected" of the realm, and inviting the patronage of both government and people to the work of converting the aborigines of New England.

The appeal to Parliament was not without effect. In conforming with an ordinance, passed July 27th, 1679, a corporate body was created, bearing the title of "the President and Society for the Propagation of the Gospel in New England." It was also enacted, that contributions should be taken in the churches throughout England and Wales, that the clergy should read the Act from their pulpits and rouse the attention of their people to the cause. The measure of the Parliament met with much opposition, and the contributions went on but slowly; still a very considerable sum was collected and invested as a permanent fund for the Society. Its charter was renewed at the Restoration, in 1660, by Charles II., though not without strong opposition; and, amidst the troubles of that disastrous period, was defended by the Hon. Robert Boyle, who was the first president of the Society under its new charter, and for many years its firm friend and munificent benefactor.

Upon this association Mr. Eliot now leaned for support. By the moneys it furnished, he was enabled to procure instructers, and carry forward all the labors of the mission upon more liberal principles and with more beneficial results. He had long wished to see all his Indian converts withdrawn from the corrupting customs of savage life, and gathered into a town by themselves, where, without molestation, they might learn the arts of civilization, and more perfectly practise the virtues of their new religion.

"I find it absolutely necessary," says he, "to carry on civility with religion." This plan of founding an Indian town, with which he had delighted his own mind, he had often pictured forth to the natives themselves, until it became with them an object of ardent longing and enthusiastic hope. Accordingly, in 1651, at the solicitation of the good apostle, the inhabitants of Dedham made a grant to the Indians, of a tract of land lying on Charles River, about eighteen miles southwest from Boston. This tract became the site of their town, and received from them the name of Natick, *a place of hills.* It was here that he planted his fondest hopes of good to the natives. He thought here to build a town, which should long be a thriving and happy home for his converted red men; where, amidst the comforts and amenities of social life, they might worship the God whose laws he had taught them, and from generation to generation show forth to the world the power of piety in subduing the passions and raising the character even of the rudest and most savage of men. It was a favorite maxim with Eliot, that every true form of civil polity must be derived from the word of God alone. This idea was congenial with the religious views of the Puritans, and in the mind of the apostle to the Indians seems to have been "the aspiration of piety, rather than the result of political philosophy, but still contains the germ of a principle as sound as it is noble."

"They shall be governed," he says of the inhabitants of his new town, "wholly by the Scriptures in all things, both in Church and State; the Lord shall be their lawgiver,—the Lord shall be their judge—the Lord shall be their king." In accordance with this principle, he framed a constitution for the dwellers at Natick, which was adopted amidst the solemn services and holy sanctions of religion, and is mentioned in history as "the first formal and public act of civil polity among the Indians of North America."

From the Church.

Christian Unity Necessary for the Conversion of the World.—*A Sermon preached before the Board of Missions in St. Thomas' Church, New York, on Sunday, June 26th,* 1836. By the Rev. Samuel Farmar Jarvis, D. D., &c. &c.

Christian Unity, how many painful sensations do these words awaken! How melancholy a contrast do they lead the mind to draw betwixt the united, though persecuted Church of the apostles' days, and the distracted Church of the present age! *Then,* if the Christians had the opposition of Jews and Gentiles, of all classes and characters, to encounter; if there was a tempest of hostility *without,* there was peace and serenity *within.* Leaguered armies assaulted the battlements of the Christian Zion; but, in those days at least, she was "a city at unity with herself." The delightful testimony borne by the sacred historian to the harmony which pervaded the household of the Christian Church is, that "the multitude of them that believed were of one heart and of one soul." Alas! since those days, into how many shreds hath the "seamless coat of Christ" been torn! How many discordant opinions, how many bitter prejudices, how many deadly animosities now exist amongst the disciples of that religion which inculcates this, amongst its primary doctrines, "Love one another!"

And yet, with the spirit of hatred and the look of scorn against their fellow-travellers through this earthly pilgrimage, all profess to bend their steps towards the same common heaven; all acknowledge one heavenly Father, and look to the healing blood of the same crucified Saviour. May Almighty God behold, with a pitying eye and a forbearing arm, these depraved inconsistencies of his creatures! and may we, in throwing ourselves at the footstool of our common Parent, feel—as we ought to feel—the tie of brotherhood! May the motives to Christian love which every page in the Gospel preaches—the impulses of that heavenly Spirit which would waken up in the sanctified Christian that flame which is caught from the altar of the God of love,—all urge us to the realization of the lovely scene of the Christians' earlier days, when "the multitude of them that believed were of one heart and of one soul." We are taught, indeed, to hope and believe that the present clouds of gloom which shade the purity of our religion's holy workings will yet disperse; that the day is coming when the Spirit of our God will have its perfect work in the hearts of men; when the rejoicing earth shall be full of the knowledge of the Lord; when, from pole to pole, every temple shall resound with the praises of the one true God, and every voice unite in thanksgivings for Christ's salvation; and when—more than all—that love, which shall endure when tongues shall cease and knowledge shall vanish away, shall pervade every member of the vast household of faith, and cause them all, as well in the offerings of devotion as in the offices of Christian sympathy, to be "of one heart and of one soul."

For the achievement of the mighty conquest, for which every Christian should be laboring—the conversion of the world—the learned author before us well observes, that

"The Church is appointed as the great instrument; and the success of its efforts must mainly depend on that unity of affection, will, and purpose, by which alone it can resemble the ineffable union of the Holy Trinity."

"It would seem, indeed, as if the Saviour had taken that occasion—in his valedictory prayer—to warn the members of his Church, with his dying testimony, that their divisions would retard the operations of his mighty purposes. For so necessary did he consider the unity of the Church, that *three* times in the course of this prayer does he mention it, and *twice* does he assert that *without it the world would not believe and be saved,*" St. John xvii. 20, 21, 23.

These are strong expressions, but not less true; and the learned author goes on to show,

"That the ill success of missions is owing to the want of unity; and that those professing Christians have most reason to hope for success, who are the least guilty of violating that unity."

One of the characteristics of this unity, he proceeds to show,

"Includes *an adherence to the ministers of apostolic succession.* The word itself, translated fellowship, and elsewhere communion, denotes that internal union in the members of one body which may be compared to the circulation of sap in the vegetable, or of blood in the animal kingdom. Christians are required to have communion or fellowship with the Father; with the Son; with the Holy Ghost; *with the apostles as the sources of all ministerial authority.*"

We are next clearly informed that this important characteristic of unity, no less than others which are detailed, was preserved in the Christian Church until about the middle of the fifth century; and the fact is happily adduced that during that period the progress made by the Church in the conversion of the world, surpassed the results of every exertion made, in its more distracted state, in succeeding times. The author, however, reminds us of the existence of heresies even in the apostolic age, but

"In comparison with the great body of Christians, these were few and inconsiderable. They were the effervescence of human corruption, rising like bubbles to the surface, bursting there one after another, and each in its turn disappearing for ever."

"During this period of unity, the progress made by the Christian faith is, perhaps, the most surprising fact recorded in history. If we may credit the most ancient historians, the apostles went even beyond the bounds of the Roman empire. Not only was the Church extended through Asia Minor, Syria, Mesopotamia, Egypt, the principal islands of the Mediterranean, Greece, Thrace, Illyricum, and Italy, but, perhaps, to Spain and the British islands on the west, to Scythia on the north, and Persia and India within the Ganges on the east. Certainly by the middle of the fifth century, in addition to the countries already enumerated, may be named Gaul and Germany in Europe, Ethiopia, Nubia, Lybia, Mauritania, and indeed all that was known of Africa, Arabia, the Greater and Lesser Armenia, the regions beyond the Caspian and the Euxine, and possibly even China itself."

These are clear and indisputable testimonies to the blessed effect of unity in the Christian Church;—the author goes on, with equal satisfaction, to prove that, as divisions increased and sects gained ground, so soon did vigor of action decay, and even the ground which had been recovered from paganism was wrested again from their possession. The political enemies of the great body of the Christians naturally took advantage of these dissensions, and by aiding the weaker party against the stronger, accomplished at last the conquest of both. Our author shows that the great Arabian impostor, Mahomet, availed himself, with a singular dexterity, of these divisions to accomplish the subjugation of all.

"The Jacobites of Egypt admitted without difficulty the Mahometan yoke, because with them it was a question only of a milder or a more severe slavery.

"So on the other hand with the Nestorians. And the shifting dynasties which, for a time, passed over the eastern regions like clouds driven by the storm, *they* were, by the conquerors, protected and treated with indulgence. Why? Because they were considered the enemies of the Roman empire."

"In the mean time the miserable dissensions in the Greek Church had increased. Constantinople fell; and a night of thick darkness overspread three-fourths of the Christian world.—Where was Europe? where the Christians of the west during this frightful calamity? We all know the apathy with which that great event was regarded. Constantinople fell, unwept and unhonored, *because the Latin Church looked with a secret pleasure on the humiliation of her rivals.*"

This is a melancholy picture, faithfully portrayed;—the evil has been done; and it remains for the Church, is the argument of our learned author,—that Church which can boast of one grand principle of unity, *adherence to apostolic order,*—to recover the ground which, from the weakening effect of division and dissension, has been wrested from the Christian's possession.

"Then may we not indulge the belief that the time will come, when we may go forth 'comely as Jerusalem,' being 'at unity in itself,' and 'terrible as an army with banners,' against the enemies of God."

The learned author, in a subsequent passage, repudiates the succor of government. There we differ from him. The Church should embrace the government, the nation. The nation and the government should be Christian; nor should they and the Church stand, like two rival or antagonist powers, regarding each other with jealousy or scorn. The nation and the government should partake of that missionary spirit: the fostering power of Christian rulers and administrations should be annexed to the impulse of zeal, which may animate Christian individuals or Christian societies. They, we contend, are bound,—on the principle of "providing for their own,"—to afford not merely the meat that perisheth, but, as far as in them lies, the bread and waters of eternal life to the spiritually destitute of their subjects; and in the spirit of philanthropy and love, so essential to the temper of Christianity, their counsels should aid and their power assist the Church, to disseminate "even to the ends of the earth the knowledge of the Lord and of his Christ."

PROTESTANTISM IN PRUSSIA.

The following is an extract from a late work of Mr. Hoppus—"The Continent in 1835." We copy from the Catholic Herald.

"The Prussian monarch has credit for being sincerely desirous of promoting the cause of true Christianity; but the course he has taken for this end is wholly indefensible. In the greater part of Germany the Lutherans and the Reformed,—who originated in the school of Calvin,—are now united; and in Prussia, the means that have been adopted in order to eject the union have been arbitrary in the extreme; proving that in this country the basis of religious liberty is not more secure than it was in England nearly two centuries ago, at the time of the Act of Uniformity.

From the beginning of the seventeenth century, the house of Bradenburg has professed the Reformed faith, while the nation at large has been Lutheran; and from the time when the country was erected into a kingdom, in 1701, one of the favorite objects of the monarchs, with the exception of Frederick the Great, appears to have been to produce a compulsory uniformity, though at the expense of the religious liberties of the Lutherans. The present king has shown a determination fully to centre in his own person the supreme government of the Church, as well as of the State; and, in 1822, the *new liturgy* appeared, under his sanction. In this formula of worship, the doctrines peculiar to each party were omitted, while the Reformed service was assimilated to the Lutheran, by some additional ceremonies.

In 1830 the adoption of the royal liturgy was no longer left optional; it was enjoined, in a revised form, to be used in all churches Lutheran and Reformed: with a view to remove, as much as possible, the distinction between the two denominations, and to merge both in the common name of *Die Evangelische Kirche.* In this newly-formed community, were to be blended the most heterogeneous and conflicting opinions;—strict and moderate Lutheranism; the whole chaos of Rationalism, in its various shades and gradations; the doctrine of the Heidelburg catechism, as held by most of the Reformed; and the decided Calvinism, which has its principal seat at Eberfield, with Krummacher as its leader.

The consequences of this unjustifiable and antichristian attempt to *force* uniformity between two religious bodies, have naturally been similar to those which have been witnessed in every age and nation, in which the civil magistrate has assumed a legislative power over the affairs of religion. These effects have been especially felt in Silesia. Those who have refused to utter their prayers according to the mandate of the royal '*supreme bishop*' have been pronounced 'rebellious' against the state;—useful men, both as pastors and as professors, have been deprived of their offices, and driven into exile from their native country;—Lutheran clergymen have been prohibited from the public exercise of their religion;—children have been taken by force from their parents, to be baptized by the clergy who have bowed to the new order of things:—some individuals have been imprisoned;—others have been fined, or have suffered the loss of their goods;—the new liturgy has been introduced, in some cases at the point of the bayonet;—and in 1834, in order to make the Lutherans feel that the attempt to retain their religion was hopeless, all persons were prohibited from exercising worship in a private house, in presence of any one who was not a member of the family.

The Churches of Germany are strictly *national,* and that of Prussia is so in the highest degree. All the members of the Consistories are appointed by the king, and consist of clergymen and laymen. Between the ordinary clergy and the government, a functionary intervenes entitled the *superintendent;* who is in fact a kind of bishop, chiefly designed to form a line between the Church and the State. Not long since, the king introduced the Episcopal name itself into the ecclesiastical system, having appointed several bishops, who were a species of general-superintendents."

From the Colonial Churchman.

RELIGION IN EARLY LIFE.

It is manifest to the most casual observer, that the present age is characterized by wild religious enthusiasm; by a disregard of old and established institutions; and by an eager pursuit of every religious novelty which the wit of man can devise. In the estimation of large classes of religionists, every thing that is old and settled is entirely unsuited to this enlightened age; whilst all that is new in form and unsettled in principle is seized upon and held up to the gaze of the multitude as evidence of growing intelligence and more intense Christian enterprise. Modes of advancing Christianity long tried, and well approved; ecclesiastical organizations as old as Christianity itself; forms of worship, venerable for their antiquity and approved by the great and good, have alike fallen before a merciless spirit of radicalism, and have been succeeded by new forms and organizations, which are designed only to answer a temporary end, and to be succeeded again by others of even a more novel and questionable character. Thus all is fickle and changing; nothing is stable, nothing can be depended upon. It would seem to be admitted, to a considerable extent, that Christianity ought to be undergoing a continual metamorphosis; that the greater the changes through which it passes, the stronger the evidence that it is *progressive* in its nature and movements.

It is natural and proper to inquire for the cause of this perverted state of things. Why is the Christian mind, at the present day so fond of new and untried measures? The answer is ready,—It is because religion is so seldom planted in the mind in early life. As a general rule, men grow up to manhood, without religious principles. Their affections become strongly fastened on the world; they love its fascinating pleasures and delusions, and become settled in habits and principles as opposite to holiness as darkness is to light. The consequence is, that if ever these inveterate habits of sin are broken up, and they are brought to penitence and faith, there is an entire revolution at once in their whole character. They become possessed of new desires, new hopes, new fears, new perceptions; they are guided by new impulses and new principles;—in short, they are now in a new state of being. What wonder, that in many cases, they should have itching ears and itching eyes, desiring to see and hear new things? What wonder that they should get the idea that Christianity is full of novelty, when it has suddenly introduced them into a state so new, so unlike all they had ever seen or felt before, and when it has even given a new aspect to every object in the whole range of the moral natural world?

Let us suppose a man who was born blind and has never seen the light, to be suddenly restored to sight. Every person knows that he would be in great danger of employing his eyes so incessantly on the thousand novelties presented, as to induce a second blindness more obstinate than the first. So with the man who has lived to adult age in spiritual blindness, and is then introduced suddenly into the marvellous light of God's kingdom; he is in great danger of becoming discontented, restless, fond of novelties, disposed to search into secret things, which belong to God only, and finally, of so perverting his vision as to be unable to see objects in their true proportions.

But let the mind be brought under the control of religious principle in early life; let the first aspiration of the soul go up to God, and let the first words the infant tongue learns to articulate be those of prayer; and religion will then be no novelty; it will be wrought into the very frame-work of the soul, and form the earliest basis of character. Piety becomes, in such cases, a calm and settled principle; it has no fitful and wayward tendencies. If religion be the earliest companion of the child, she will seldom be treated rudely when that child has grown to manhood. Violent revolutions will seldom be attempted, either in her forms or in her spirit. Old and tried friends are the last objects that we should see continually changing. We seldom become reckless enthusiasts on any subject with which we have been familiar from childhood.

Christian Witness.

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July 8. tf

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